Dikompilasi oleh:

Program Studi Magister Ilmu Al-Qur'an dan Tafsir
Fakultas Ushuluddin dan Pemikiran Islam
UIN Sunan Kalijaga Yogyakarta

BUNGA RAMPAI PUBLIKASI

Dr. Phil. Sahiron Syamsuddin, M.A.

2017-2021

@iatmagister.uinsuka Iat Magister Uin Suka
iatmagister.uin-suka.ac.id Magister IAT Sunan Kalijaga

STATE ISLAMIC UNIVERSITY

SUNAN KALIJAGA

YOGYAKARTA

Dr. Phil. Sahiron Syamsuddin, M.A. lahir di Cirebon, 5 Juni 1968. Beliau merupakan Plt. Rektor UIN Sunan Kalijaga tahun 2020. Beliau menempuh pendidikan S1 di UIN Sunan Kalijaga, S2 di McGill Kanada, dan S3 di Otto-Friedrigh University of Bamberg Germany.

DAFTAR JUDUL

2017	
Judul	**Jurnal**
Ma’na cum Maghza Approach to The Qur’an: Interpretation of Q. 5: 51.	Advances in Social Science, Education and Humanities Research (ASSEHR), volume 137
2018	
Judul	**Jurnal**
The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur’an in Indonesia 2000-2010	JAWI, Volume 1, No. 1 (2018)
2019	
Judul	**Jurnal**
Indonesian Interpretation of the Qur’an on Khilāfah: The Case of Quraish Shihab and Yudian Wahyudi on Qur'an, 2: 30-38	Al-Jami'ah: Journal of Islamic Studies 57 (1), 143-166
The Performance of the Ritual of Slawatan and the Influence of a Charismatic Leader	RELIGIA, VOL 22 NO 1: APRIL 2019
Der Koran über den exklusiven religiösen Wahrheitsanspruch: Die ma'na-cum-maghza-Methode und ihre Anwendung auf Koran 2: 111-113	Heilige Schriften heute verstehen, 107-118
Pendekatan dan Analisis dalam Penelitian Teks Tafsir: Sebuah Overview	Suhuf 12 (1), 131-149
The Oracle of Gog and Magog: A Social-Rhetorical Interpretation of The Prophetic Discourse in Al-Kahf 83-101	Nun: Jurnal Studi Alquran dan Tafsir di Nusantara 5 (2), 1-25
2020	
Judul	**Jurnal**
Metode Penafsiran dengan Pendekatan Ma‘nā-Cum-Maghzā	Buku “Pendekatan Ma‘nā-Cum-Maghzā atas Al-Qur’an Dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer” Yogyakarta: Lembaga Ladang Kata
Contextualization of Qiwamah Meaning: Reflection on Abdullah Saeed, Application and Consistency	PALASTREN Jurnal Studi Gender 13 (2), 321-336

BAITUL HIKMAH	Al-Qur'an dan Pembinaan Karakter Umat (Tidak tersedia online)
2021	
Judul	**Jurnal**
Dialectic Relationship Between The Qur'an And Hadith: The Interpretation Of The Term "As-Sā 'Ah" Using Critical Hermeneutic Analysis	Jurnal Adabiyah 21 (1), 57-81
Observing Islam With Ethics: From Hatred Theology to Religious Ethics	QIJIS: Qudus International Journal Of Islamic Studies 9 (1), 175-208
Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts	Al-Jami'ah: Journal of Islamic Studies 59 (2), 479-512

ATLANTIS PRESS

Advances in Social Science, Education and Humanities Research (ASSEHR), volume 137

International Conference on Qur'an and Hadith Studies (ICQHS 2017)

MA'NA-CUM-MAGHZA APPROACH TO THE QUR'AN: INTERPRETATION OF Q. 5:51

Sahiron Syamsuddin
State Islamic University (UIN) Sunan Kalijaga Yogyakarta
ssyams1@hotmail.com

Abstract

Q. 51:5 has been very famous and widely discussed not only by Indonesian Muslims but also by non-Muslims since September 2016. This debate was caused by the case of the former Governor of Jakarta, Basuki Cahya Purnama who has widely been known as Ahok. However, I would not like to discuss this case in this article. Rather, the topic that will be explored here is how to understand and interpret the verse in a proper way. I am interested in this topic because it has been understood and interpreted in an improperly and used by certain Muslim groups for a certain political purpose. Looking at this fact, I will try to propose an interpretation of it by using an approach what I call ma'na-cum-maghza approach.

Keywords: Ma'na-cum-maghza, Textualist, Contextualist, Quasi-objectivist, Conservative

Introduction

Q. 51:5 has been very famous and widely discussed not only by Indonesian Muslims but also by non-Muslims since September 2016. This debate was caused by the case of the former Governoor of Jakarta, Basuki Cahya Purnama who has widely been known as Ahok. However, I would not like to discuss this case in this article. Rather, the topic that will be explored here is how to understand and interpret the verse in a proper way. I am interested in this topic, because it has been understood and interpreted in an improperly and used by certain Muslim groups for a certain political purpose. Looking at this fact, I will try to propose an interpretation of it by using an approach what I call *ma'na-cum-maghza* approach.

Before mentioning this approach and how to apply it to Q. 5:51, I would like first of all to explain briefly the contemporary approaches to the Qur'an. Abdullah Saeed in the introduction to his work *Interpreting the Qur'an* mentions three main exegetical approaches: textualist, semi-textualist and contextualist. According to him, the first two approaches have focused their analyses on the linguistic aspect of the Qur'an, while ignoring the context of the Qur'anic revelation. The difference among them only lies in the usage of idioms. The textualist school has used the traditional vocabularies, whereas the semi-textualist one has utilized the "modern idioms" in attempting to maintain the literal meaning of the Qur'an. Unlike them, the contextualist approach does not merely pay attention to the lingusitically of the Qur'an, but also to its socio-historical context. It does not take its literal meaning for granted.The appropriation of a certain Qur'anic message with a contemporary situation is for contextualists is very possible (Saeed, 2006: 3-4). According to my research finding, the contemporary exegetical schools can also be divided into three kinds: quasi-objectivist conservative, subjectivist and quasi-objectivist progressive (Syamsuddin, 2009: 39-78). For me, what is meant by Saeed with the textualist and semi-textualist interpreters might be included into the quasi-objectivist conservative school, whereas the contextualist interpreter is the same as the quasi-objectivist progressive one. What is missing in Saeed's theory is the subjectivist school which tries to interpret the Qur'an by ignoring its historical/original meaning. Rather, it

Copyright © 2018, the Authors. Published by Atlantis Press.

This is an open access article under the CC BY-NC license (http://creativecommons.org/licenses/by-nc/4.0/).

focuses only on the significance of the Qur'anic text for the contemporary needs. The *ma'na-cum-maghza* approach can be included into the quasi-objectivist approach or contextualist one, but the methodical strategies of the former are a little bit different from those of the later, as seen in the following part of this article.

Ma'na-cum-Maghza Approach

What is meant by the term '*ma'na-cum-maghza* approach' is an exegetical approach in which someone tries to grasp the original historical meaning (*ma'na*) of a text (i.e. the Qur'an) that was understood by its first audience, and to develop its significance (*maghza*) for the contemporary situation. There are other terms whose methodical substance is similar to this approach. Fazlur Rahman calls it 'double movement' approach. Abdullah Saeed develops in his works *Interpreting the Qur'an* (Saeed, 2006) and *Reading the Quran in the 21st Century* (Saeed, 2014) what he calls 'contextualist approach'. However, both Rahman's double movement and Saeed's contextualist approach seem to be applied only to the interpretation of Qur'anic legal verses. On the other hand, the *ma'na-cum-maghza* approach is supposed to be appropriate for the whole Qur'an.

The assumption of this approach is that every text, including the Qur'anic text, has, for the first time, its historical meaning that is specific to its context. This results from the fact that the Qur'an was revealed to Prophet Muhammad in the culturally bound situations. The meaning of a certain Qur'anic text becomes universal through a process of its further interpretation. On this basis, in order to understand its original meaning, it is very important for an interpreter to pay attention not only to the textuality of the text but also to its historical context. In this case, the analysis of the Qur'anic language in the light of the Arabic of the 7th/1st century is an obligatory attempt. This process is based on the fact that in every language there are synchronic and diachronic aspects. The synchronic aspect is the linguistic one that does not change at all, whereas the diachronic one is the one that changes from time to time. In order to prevent from a misunderstanding of a text, someone has to be aware of the development of a meaning of word, idiom, phrase, and structure. For example, the Arabic word *ikhlas* that basically means a state of making something pure is subject to development. In the pre-Islamic tradition, the word refers to an action of making something pure in a secular context. In the Qur'an this word is used either in a secular context or in a religious one. In relation to its Qur'anic usage in a religious sense, it means a monotheistic belief and action, so that its meaning is the same as that of *tawhid* (the unity of God). Evidence that can support this finding is that the sura whose verses talk about monotheism is called *surat al-ikhlas* (Ibn Manzur, n.d: 15, 1227). The term is then defined by Muslim scholars as an act of directing all good deeds only for the purpose of getting God's mercy. It means that it has pre-Qur'anic, Qur'anic and post-Qur'anic meanings, although its basic meaning still exists.

For the purpose of finding the historical meaning, which, according to Jorge Gracia, constitutes the "historical function of interpretation" (Gracia, 1996: 155), someone should also pay attention to the micro and macro historical situation in which a certain verse or sura was revealed. In this case, the *asbab al-nuzul* ("occasions of revelation") and the historical accounts of culture, tradition, legal system, socio-political situation and economic condition to which the Qur'an possibly responded are very helpful in this attempt. Many classical Muslim scholars asserted that no body could understand the Qur'an properly unless he or she knew its *asbab al-nuzul.* 'Ali ibn Ahmad al-Wahidi (d. 468 H.), for example, writes in his work *Asbab al-Nuzul,* "The *Asbab al-Nuzul* are the most complete aspect to be understood and the first one to be paid attention to, because it is impossible to interpret a verse and its intention without understanding its

story and explanation." (Al-Wahidi, n.d: 8) According to Fazlur Rahman, it can lead someone not only to find the possibly original meaning of the Qur'anic text but also to grasp what he calls *ratio legis* on which a Qur'anic ruling was based (Rahman: 5-6). Abdullah Saeed points out that the knowledge of the socio-historical context can help someone to decide whether the message of a certain Qur'anic verse should be particularly or universally applied (Saeed: 123-124). Even, according to Angelika Neuwirth, in order to understand the historical meaning of the Qur'an, someone should consider the Qur'anic dialectics with other religious texts that existed prior to the emergence of the Qur'anic text (Neuwirth, 2008: 157-187).

However, the understanding of the original/historical meaning constitutes a starting point for a further deeper interpretation which is relevant for a contemporary time in which such interpretation is conducted. There are several hermeneutical ways to develop and broaden the meaning of the Qur'anic text so that it can be appropriate for the contemporary period. Generally speaking, we can use Graci's terms in relation to the "functions of interpretation," i.e. "meaning function" and "implicative function" (Gracia: 160-164). Gadamer's theory of "*Anwendung"* is also relevant for the re-interpretation of religious text by paying attention not only to the horizon of the text but also that of the interpreter. In this case, the subjectivity of the interpreter plays an important role, but it is still acceptable because this re-interpretation constitutes a continuation of the historical meaning of the text under interpretation (Gadamer, 1990: 310, 392). A new meaning of the text might be called *maghza* ("significance").

Application of the Approach to Q. 5: 51

Q. 5:51 reads: "O you who believe! Take not the Jews and the Christians for your *awliya'* (friends and protectors): they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust."

Literally speaking, Q. al-Ma'idah: 51 contains about the prohibition of Muslims to appoint the Jews and the Christians as *awliya'*. The question is what does the word mean: a loyal friend/alliance or a leader? What was a historical context of its revelation? Is the verse universal? What moral ideas that might be contained in it? Before answering these questions, it should be mentioned first that in order to understand it, one should pay attention to its historical context, its linguistic aspects, and its moral idea.

a) Historical Context

The verse represents a medinan verse, i.e. it was revealed after the migration of the Prophet Muhammad and his Meccan Companions to Medina. As soon as he reached Medina in 622 AD, he found that the people of Medina were quite plural in terms of religious and ethnic affiliations. In addition to the Muslims of the Ansar and the Muhajirun, there had also lived Jews, Christians, and pagans long before his migration. With regard to Arab tribes in the city, at least, there were two major tribes, namely Aus and Khazraj, who had fought each other. Considering the need for the unity among these religious communities and the tribes, the Prophet Muhammad then established the "Medinan Charter" (*Mithaq al-Madina*). With this charter, all components of the city were supposed to be able to live together harmoniously and help each other to build a civilization.This is put in a brief and beautiful way by Fazlur Rahman, as follows:

In Medina the Prophet promulgated a charter guaranteeing the religious freedom of the Jews as community, emphasizing the closest possible cooperation among the Muslims, calling on the Jews and the Muslims to cooperate for peace and, so far as

general laws and order was concerned, ensuring the absolute authority of the Prophet to decide and settle disputes (Rahman, 1979: 18-19; Peters, 1994: 198-202)

However, after the prophet and his companions had lived for about two years in the city, their good relation with the Jews had begun to loose, and this situation had become much worse after the emergence of Badr battle between the Muslims and the Meccan polytheists in 624 AD (Peters: 202). This is due to the distortion done by the Jews, namely Banu Nadhir, Banu Qaynuqa' and Banu Qurayzah, against the peace treaty, i.e., the Medinan Charter. Ka'ab ibn al-Ashraf, the leader, and poet of Banu Nadhir, is said to hate Islam. With his poems he invited people to fight against the Muslims of Medina. After the Battle of Badr, he composed many sorrowful poems over the killing of the leaders of the Meccan idolaters. He also contacted Abu Sufyan to jointly destroy the Muslims. There was one narration mentioning that Ka'ab once planned the assassination of the Prophet Muhammad (https://www.al-islam.org/life-muhammad-prophet-sayyid-saeed-akhtar-rizvi/battles).

Moreover, Banu Qaynuqa' performed sedition and betrayal against the Muslims during the Battle of Badr and withdrew from the peace treaty. It is also reported that this Jewish community harassed and harmed a Muslim woman shopping in a shop of a Jew. This woman is said to be embarrassed by a Jew taking off her clothing. This provoked the anger of Muslims and, therefore, a severe dispute happened. A Muslim who was at that time near to the shop killed the Jew, and he was also killed by another Jew. Finally, this event heard by the Prophet and reproached this event (https://www.al-islam.org/life-muhammad-prophet-sayyid-saeed-akhtar-rizvi/battles). What the Jews conducted was of course considered to be breaking the Medinan Charter.

The story mentioned above is the macro-historical context of the revelation of Q. al-Ma'idah: 51. In addition, this verse also has a micro *sabab al-nuzul* (the occasion of the revelation). With this regard, some scholars mentioned some variant stories. A transmitter said that the verse referred to the story of 'Ubada ibn al-Samit who no longer trusted the Jews and the Christians in Medina as alliances (*awliya'*) that could help Muslims in war against the Meccan polytheists, and 'Abd Allah ibn Ubayy ibn Salul who still trusted them as comrades. Some other narrations explain that the verse was related to Abu Lubaba who sent the Messenger of Allah to Banu Quraizhah which undermined the covenant of support and peace with the Prophet and his people. Another narrative explains that the verse was related to Muslims' worries after the emergence of Uhud war; therefore, some of them tried to ask for help from the Jewish friends, and others wanted to seek help from the Christians in Medina; the verse was revealed to advise the Muslims at that time not to ask for help from them (Al-Wahidi: 103). Regardless of the different reports, it can be underlined that the verse was revealed in the context of a war, in which the carefulness was very important for the war strategies so that seeking for help from alliances which had no strong commitment to Medina was avoided. In short, the context of the revelation of the verse was neither friendship in peaceful situation nor the election for a political position.

b) Linguistic Analyses

With regard to the linguistic aspect, the verse contains several important vocabularies that must be analyzed carefully. However, this article is not meant to mention all of them, but some of them, as follows.

The first is the word *awliya'*. This word is a plural form of the word *waliy*, which is derived from the word *wilaya* or *walaya*. Ibn Manzur says that the word has two possible meanings, as follows: (1) *imara* (doing things related to *tadbir* [arrangement], *qudrah* [power] and *fi'l* [action]); and (2) *nusra* (help). Some linguists tend to say that the

word *wilaya* refers to the first meaning, and whereas *walaya* stands for the second meaning. The word *wilaya* has *isim al-fa'il* (noun referring to a doer): *wali* (person of rule, power, and action) (plural: *wulat*), while *walaya* has *isim al-fa'il: waliy* (helpful person) (plural: *awliya'*). Both *wali* and *waliy* are used as good names of Allah (*al-asma' al-husna*), which mean that God governs all affairs in this universe and gives help (Manzhur, n.d: 4920). The question now is: what meaning is more appropriate for the word *awliya* in Q. 5: 51? According to a hermeneutical theory, both in philosophical and Islamic literature, in order to understand a word one should pay attention to the usage of the word intended by the author of the text, or understood by its historical audience at the time in which it was made or revealed.

The historical audiences of the verse are the Prophet and his Companions. There is a prophetic tradition (hadith) which can help us to know the 'intended' meaning of the word *awliya*, i.e. 'friends, alliances or helpers', not 'leaders'. The Hadith in question is, as follows: "Whoever is hostile to my *wali*, I proclaim the war with him."

The word *wali* in this hadith does not mean 'leader', because the (supreme) leader of the Muslims at the time was the Prophet himself. It means rather 'a close man' (faithful friend) of the Prophet. Some scholars explain that the *wali* refers to the Prophet's friends, such as Bilal ibn Abi Rabbah, Abu Bakr, and others. In history, we know that Bilal was not a leader, but a slave freed by Abu Bakr. He was one of the Prophet's close friends, and not the leader of the Prophet.

Muqatil ibn Sulayman, a *tabi'i* (disciple of the Companion(s) of the Prophet) tends to interpret the word *awliya'* in that verse with 'helpers' (Sulayman, n.d: 305). Likewise, Muhammad ibn Jarir al-Tabari interprets it with '*ansar wa hulafa'* (helpers and alliances or close friends) Al-Thabari, n.d: v0l.8, 507). The Indonesian translation of the verse, which is in accordance with Muqatil's and al-Tabari's understanding is the translation of M. Quraish Shihab (Shihab, n.d: 117). On the basis of the above-mentioned data, it can be concluded that the meaning of the word is 'close friends, alliances, and helpers'.

Second, the particle *al* in the words *al-yahud* and *al-nasara*. According to the Arabic grammar, the particle whose function is to make *nakira* (unknown noun) become *ma'rifa* (known noun). It has two possible meanings: namely (1) *li 'ahd al-dhihn*, meaning that something or someone is already known and determined, and (2) *li istighraq al-jins*, in the sense of covering all things or persons meant by the word. With regard to *al-yahud* and *al-nasara*, I prefer to say that the meaning of the particle *al* would be *li 'ahd al-dhihn*, so the words mean: 'the certain Jews and Christians of Medina', not all of them. If we consider the above historical context, it can be said that the verse prohibits the Muslims to appoint the certain Jews and Christians in Medina who have betrayed the peace treaty (i.e. the Medinan Charter) during the time of the Prophet as alliances and helpers (*awliya'*). Contrary speaking, it is allowed for them to build a friendship with good, trustworthy Jews, Christians or people of other religions.

Conclusion: *Maqshad al-Ayat* (Moral Idea of the Verse)

Considering the above-mentioned aspects, we can say that the universal idea or universal message of the verse is, at least, as follows:

First, the verse suggests Muslims for building a friendship with trustworthy people, especially in relation to matters of great importance in social life. It prohibits them from choosing alliances or friends who are not trustworthy or have betrayed unless they have repented and become good people.

Second, a mutual commitment and mutual agreement must be enforced and should not betray. If the commitment is damaged, the trust will disappear from the group

that is betrayed. This happened at the time of the Prophet Muhammad. The trust of the Medina Muslims toward the Jews and Christians who violated the Medinan Charter was broken.

Third, the verse has nothing to do with the election of a head of state or head of region. Islam only teaches that the head of state or region should be able to conduct justice to all people who are under his territory and authority, regardless of religious and tribal differences. Just attitude toward all people must be upheld, and unjust behavior must be abandoned.

References

Gracia, Jorge J.E. 1996. *A Theory of Textuality* (Albany: State University of New York Press)

Gadamer, Hans-Georg. 1990. *Wahrheit und Methode* (Tübingen: Mohr)

Ibn Manzhur. n.d. *Lisan al-'Arab* (Kairo: Dar al-Ma'arif)

Neuwirth, Angelika. 2008. "Psalmen-im Koran neu gelesen (Ps 104 und 136)," in Angelika Neuwirth, Dirk Hartwig, Wolter Homolka, and Michael Marx (eds.), *"Im vollen Licht der Geschichte": Die Wissenschaft des Judentums und die Anfänge der kritischen Koranforschung* (Würzburg: Ergon)

Peters, F. E. 1994. *Muhammad and the Origins of Islam* (Albany: State University of New York Press)

Rahman, Fazlur. 1979. *Islam* (Chicago: The University of Chicago Press)

Saeed, Abdullah. 2006. *Interpreting the Qur'an* (London and New York: Routledge)

Saeed, Abdullah. 2014. *Reading the Qur'an in the 21st Century: A Contextualist Approcah* (New York: Routledge)

Shihab, M. Quraish. n.d. *al-Qur'an dan Maknanya*

Sulayman, Muqatil ibn. n.d. *Tafsir Muqatil ibn Sulayman* (Beirut: Dar al-Kutub al-'Ilmiyah)

Syamsuddin, Sahiron. 2009. *Die Koranhermeneutik Muhammad Šahrūrs und ihre Beurteilung aus der Sicht muslimischer Autoren* (Wuerzburg: Ergon)

Al-Thabari, *Jami' al-Bayan,* 8

al-Wāhidī, 'Alī ibn Ahmad. n.d. *Asbāb al-Nuzūl,* ed. 'Isām ibn 'Abd al-Muhsin, (Dammam: Dar al-Salāh)

Internet :

https://www.al-islam.org/life-muhammad-prophet-sayyid-saeed-akhtar-rizvi/battles, accessed on September 1, 2017.

https://www.al-islam.org/life-muhammad-prophet-sayyid-saeed-akhtar-rizvi/battles, accessed on September 1, 2017.

JAWI, ISSN: 2622-5522 (p); 2622-5530 (e)
http://ejournal.radenintan.ac.id/index.php/jawi,
Volume 1, No. 1 (2018), p. 1-48, DOI: http://dx.doi.org/10.24042/jw.v1i1.2840

The Contemporary Qur'anic Exegesis: Tracking *Trends in* The Interpretation of The Qur'an in Indonesia 2000-2010

M. Nurdin Zuhdi
Aisyiyah University of Yogyakarta
m.nurdinzuhdi@unisayogya.ac.id

Sahiron Syamsuddin
Universitas Islam Negeri Sunan Kalijaga Yogyakarta
sahiron@uin-suka.ac.id

Abstract*:* *This article aims to reveal the diversity and uniqueness of the interpretations of the Qur'an in Indonesia between 2000 - 2010. This article focuses on the trends of style and typology of interpretation in Indonesia, as well as the tendency of the interpretation paradigm in Indonesia. This study uses a historical-sociological-critical approach and the contemporary hermeneutical approach to the Qur'an. The study found that interpretations in Indonesia that developed between 2000 and 2010 tended to use five interpretive patterns and four interpretive thinking typologies. From the study, it was found that there was a new trend in interpretation called the "Nusantara Interpretation paradigm", namely an interpretation of the verses of the Qur'an which had a distinctive nuance of Indonesian interpretation. The archipelago's interpretation paradigm requires a product of interpretation that is in accordance with the spirit of Indonesianism, both in terms of culture, tradition, language, climate, social, political, economic and geographical location of Indonesia. This article then concludes that the interpretation in Indonesia during this period has experienced a paradigm shift from the previous period. The emergence of new trends in this interpretation contributes greatly to the development of contemporary interpretive thinking, especially in Indonesia.*

Abstrak*:* *Artikel ini bertujuan mengungkap keragaman dan keunikan tafsir-tafsir al-Qur'an di Indonesia antara tahun 2000 – 1010. Artikel ini fokus menyoroti tentang kecenderungan gaya dan*

tipologi penafsiran di Indonesia, serta kecenderungan paradigma tafsir di Indonesia. Penelitian ini menggunakan pendekatan historis-sosiologis-kritis dan pendekatan hermeneutika al-Qur'an kontemporer. Hasil kajian menemukan bahwa tafsir di Indonesia yang berkembang antara tahun 2000 hingga 2010 cenderung menggunakan lima corak tafsir dan empat tipologi pemikiran tafsir. Dari kajian tersebut, ditemukan adanya trend baru dalam penafsiran yang disebut sebagai "paradigma Tafsir Nusantara", yaitu suatu penafsiran ayat-ayat al-Qur'an yang memiliki nuansa penafsiran khas ke-Indonesiaan. Paradigma tafsir Nusantara ini meniscayakan sebuah produk tafsir yang sesuai dengan semangat ke-Indonesiaan, baik dari segi budaya (culture), adat, kebiasan, bahasa, iklim, sosial, politik, ekonomi dan letak geografis ke-Indonesiaan. Artikel ini kemudian menyimpulkan bahwa tafsir di Indonesia dalam kurun waktu tersebut telah mengalamu pergeseran paradigma dari periode seblumnya. Kemunculan trend baru dalam tafsir ini memberikan sumbangsih besar terhadap pengembangan pemikiran tafsir kontemporer, khususnya di Indonesia.

Keywords: *Indonesian Tafsirs, Trends, Typologies, Archipelago Tafsir Paradigms*

A. Introduction

Since the discovery of the *Tafsir of Surat al-Kahf* [18]: 9 in the Archipelago in the 16th century, the Tafsir of the Qur'an in Indonesia is growing.[1] After the emergence of the *Tafsir of Surat al-Kahf*, in the 17th/18th century, a Tafsir entitled *Tarjuman al-Mustafid* by Abd. Ra'uf al-Sinkili has appeared. Followed by the publication of the Javanese Qur'anic Tafsir with the title of *the Fars'idul Qur'an* in the 19th century. Since then the development of the Quranic Tafsir literature in Indonesia has continued to emerge. Starting from the *Tafsir of the Qur'an Karim Indonesian* by By Mahmud Yunus (1922), *Tafsir al-Qur'an al-Nur* by Hasbi Ash-Shiddieqy (1952), *Tafsir al-Azhar* by Hamka (1958), *the Koran and its Translation* by the Ministry

[1] The author of this script is unknown, but it can be estimated that this manuscript was written in the early period of the reign of Sultan Iskandar Muda (1607-1636). See M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi hingga Kontekstualisasi*, (Yogyakarta: Kaukaba Dipantara, 2014), p. 8. Information about the biography of Sultan Iskandar Muda, see Denys Lombard, *Kerajaan Aceh: Zaman Sultan Iskandar Muda (1607-1636)*, (Jakarta: Kepustakaan Populer Gramedia, 2006), p. 106-107, 232-236.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

of Religion of the Republic of Indonesia (1970), *the Koran al-Karim Mulia Mulia* by HB. Jassin (1977), to *Tafsir al-Misbah* by M. Quraish Shihab (2000).[2] The Quranic Tafsirs mentioned above certainly have different characteristics, both in terms of methodology, Tafsirs to the interests behind the results of their Tafsir. Apart from being influenced by the educational background of the exegete, the surrounding socio-cultural-political situation when the Tafsir was carried out was undeniably given its own color.

The emergence and development of Qur'anic Tafsirs in Indonesia, with a background of pluralistic societies, attracted the attention of Islamic scholars, both from within the country and from overseas scholars to research. These studies can be classified into two main trends. *First*, studies that generally analyze the study of the Qur'an in Indonesia. This kind of research can be said to be a preliminary study that only covers very limited literature, such as his research, AH Johns, which examines the early history of the Tafsir of Al Qur'an in Indonesia by profiling the development of studies based on several surviving works.[3] There is also research that only covers literature relating to the study of the Qur'an in general so that in terms of methodology the Tafsir is not yet affordable. As research conducted by Howard M. Federspiel who examined 60 pieces of literature of books about the study of the Qur'an, such as' ulum al-Qur' the translation of the Koran, the Quranic quotations, and the index al-Qur'an.[4] *Secondly*, specific studies have begun to touch on the study of the Tafsir of the Qur'an, so that in terms of the methodology of Tafsir it has begun to be studied, such as the research conducted by M. Yunan

[2] See M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia…*

[3] A. Johns, "Quranic Exegesis in The Malay World: In Search of a Profile," in Andrew Rippin, (ed.), *Approaches to The History of the Interpretation of the Qur'an*, (Oxford: Oxford University Press, 1988), p. 257-258; A. Johns, "Quranic Exegesis in the Malay-Indonesian World: An Introduction Survey". In Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Qur`ân*, (Oxford: Clarendon Press, 1988); A. Johns, "Islam in the Malay World: An Exploratory Survey with Some Reference to Quranic Exegesis" Dalam *Islam in Asia*, Vol. II, Southeast, and East Asia, edited by Raphael Israeli and Anthony Johns. (Jerusalem: The Magnes Press, The Hebrew University, 1984). See Majid Daneshgar, Peter G. Riddell and Andrew Rippin (ed.), *The Qur'an in the Malay-Indonesia Word: Context and Interpretation*, (New York: Routledge, 2016).

[4]Howard M. Federspiel, *Kajian al-Qur'an di Indonesia dari Mahmud Yunus hingga Quraish Shihab*, (Bandung: Mizan, 1996).

Yusuf who examined the development of the Qur'anic Tafsir method in Indonesia in the twentieth century,[5] Indal Abror examined the chronological history of the emergence of Tafsirs in Indonesia,[6] and Islah Gusmian who examined the style and methodology of Tafsir in Indonesia.[7]

But only a few of the previous studies focused on studying the Tafsir of studies in Indonesia (Yunan, 1991; Indal, 2002; Islah, 2003). The conclusions obtained also only lead to studies that are still descriptive. More in-depth analysis of the variety of methodology, style/nuance of the Tafsir, typology so that the interests behind the results of the Tafsir have not yet been fully adopted. Likewise, with the Quranic Tafsir literature in Indonesia in the period 2000-2010, it has not been touched at all. Even though the variety and *trends of* the Quranic Tafsir in Indonesia in the last ten years are very unique and interesting to study. The scarcity of information about academic benefits from the study of Quranic Tafsirs in Indonesia is certainly very unfortunate. There have not been many studies by scholars in the country published at the International level. So it is unfortunate that the limited number of academic references about Indonesian Tafsir at the international level from scholars in the country. The publication of researches on the study of the Qur'an and Tafsirs in Indonesia is very helpful in extending the reach or extensification of the scientific work of Indonesian Muslim scholars, especially in the field of Tafsir of the Indonesian Qur'an among the international academic world.

In Indonesia itself, starting in the 2000s, the study of the Tafsir of the Koran experienced itsform of *trend* own. If in previous eras there were still many Tafsirs found in the form of 30 juz,[8] then it was different from the era of the 2000s where many Tafsirs of the Qur'an

[5] M. Yunan Yusuf, "Perkembangan Metode Tafsir Indonesia," in *Majalah Pesantren,* Vol. 8, No. 1, 1991.

[6] Indal Abror, "Potret Kronologis Tafsir Indonesia," in *Jurnal Esensia,* Vol. 3, No. 2, Juli 2002, p. 189-200.

[7] See Islah Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika hingga Ideologi,* (Jakarta: Teraju, 2003).

[8] As for some interpretations in Indonesia which are intact in the form of 30 juz, among them are *Tarjuman al-Mustafid* by Abd. Ra'uf al-Sinkili (17/18th century), *Tafsir Qur'an Karim Bahasa Indonesia* by Mahmud Yunus (1922), *Tafsir al-Qur'an al-Nur* by Hasbi Ash-Shiddieqy (1952), *Tafsir al-Azhar* by Hamka (1958), *Tafsir al-Misbah* by M. Quraish Shihab (2000).

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

appeared with themodel *mauḍu'ī* (thematic).[9] These models of Tafsir of the Koran with this thematic form have developed in Indonesia in the last ten years (2000-2010) which will be examined in this study. This study examines 26 Tafsirs that emerged during the last ten years (2000-2010). The 26 Tafsirs were deliberately taken as samples to see the diversity and uniqueness that occurred in the Quranic Tafsirs in Indonesia in the past ten years. In addition, emerged in the past ten years *trend* new, both in terms of Tafsir method, Tafsir style, Tafsir typology, to the political interests behind the product Tafsir. Thus, it would be important to reveal the diversity and uniqueness of what happened to the Tafsir of the Qur'an in Indonesia. In addition, this study also analyzes the extent of the contributions given by the Quranic Tafsirs in Indonesia in the development of contemporary Qur'anic Tafsirs.

B. Concept of the terms of Tafsir Nusantara/Indonesia

The word *tafsir* itself in the Qur'an is only called once, namely in Surat *al-Furqan* [25]: 33. The word *tafsir* in the letter is interpreted as 'explanation'. Etymologically, *tafsir* means 'explain' and 'express'. Whereas according to the term, *Tafsir* is the science that discusses how to pronounce the lafadz-lafadz al-Qur'an the meanings it shows and its laws, both when standing alone or arranged, and the meanings that are possible when in a structured state.[10] Whereas in Indonesian, the word *Tafsir is* interpreted as' information or explanation of the verses of the Qur'an so that the meaning is clearer. So, interpreting the Qur'an is explaining or explaining the difficult meanings of its understanding of these verses.[11] Thus, Tafsir is an effort or a way of expressing,

[9]The Mauḍū'ī (thematic) is to collect the verses of the Koran which have the same purpose in the sense of sharing one topic of the problem and compiling it based on chronology and because of the descent of the verses. See, Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Mauḍu'ī: Suatu Pengantar,* trans. Surya A. Jamrah, (Jakarta: PT Raja Garafindo Persada, 1994), p. 36.

[10] Ali Hasan al-Aridl, *Sejarah Metodologi Tafsir,* (Jakarta: CV Rajawali, 1992), p. 3.

[11] Nashruddin Baidan, *Metode Penafsiran al-Qur'an: Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip,* (Yogyakarta: Pustaka Pelajar, 2002), p. 39-40.

deciphering and describing the meanings contained in the verses of the Qur'an in order to be easily understood.

Whereas the meaning of the Indonesian Tafsir or Tafsir is a Tafsir of the Koran in the form of books or books written by Indonesians, in the form of a typical Indonesian language, both in the form of regional languages and Indonesian national languages, and works the Tafsir is published in Indonesia. However, this term can also apply to Qur'anic Tafsirs in Indonesia that use non-Indonesian languages. So if there is an interpretive work that uses languages other than the typical Indonesian language, but the Tafsirs are written by Indonesians and published in Indonesia, the Tafsirs include Indonesian Tafsirs. Thus, if there are Tafsirs written by Indonesians, but published abroad, then the Tafsir does not include an Indonesian Tafsir and vice versa. In addition, it is important for the author to emphasize that, Indonesian Tafsirs referred to here do not have to be fixed on Tafsirs that are complete in the form of only 30 juz, as has been understood in general, but also include tasir works compiled with thematic models (*mauḍu'ī*).

The term Nusantara here is used as an affirmation of regional boundaries when Indonesia is still called Nusantara. Exactly, when Indonesia is not yet independent. There are many Tafsirs of the Koran by Nusantara scholars who emerged when Indonesia still used the name Nusantara. So here the author uses the term. In addition, the use of the term *Tafsir Nusantara* was intentionally carried out in order to keep Indonesia's local culture almost forgotten. The term Indonesian Tafsir or Tafsir also illustrates a Tafsir of the work of archipelago or Indonesian clerics whose interpretive products are a form of response from typical Indonesian problems. So that when it is called the term *Tafsir Nusantara* or *Tafsir Indonesia* is a product of Tafsir that has local Indonesian characteristics, both in terms of the language used, especially from the Tafsir that responds to the typical and has 'socio-cultural' of Indonesia.

C. Review of the Quranic Exegesis Literature in Indonesia (2000-2010)

In this section, the authors describe and analyze 26 Tafsirs reviewed in this study. The Quranic literary Tafsir in Indonesia was

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

published in a span of ten years, precisely in 2000-2010. The Quranic literary Tafsir in Indonesia included in this study deliberately took the writer only as a sample. Because outside of the 26 interpretive pieces of literature studied there are still many Indonesian Tafsir literature (2000-2010) that the author has not yet entered. The 26 Tafsirs are as follows:

1. *Tafsir of Maudhu'i: Qur'anic Solution to Contemporary Social Problems*, by Nashruddin Baidan[12]

The author of this commentary is Nashruddin Baidan, he was born in Lintau, West Sumatra, on May 5, 1951.[13] He is Associate Professor of Tafsir at STAIN Surakarta. His academic education history is a bachelor's degree from the Department of Arabic Literature, Adab IAIN Imam Bonjol Padang, graduated in 1977. Three years later he continued his studies at the Magister program at IAIN Syarif Hidayatullah Jakarta graduating in 1986.[14] He obtained a doctorate degree at IAIN Syarif Hidayatullah, in 1990. This commentary contains 15 important themes. Among them are the First Human Creation and the Theory of Evolution, Mixed Marriage, Happy and Prosperous Families in the Modern Age, Establishing Islamic Human Resources, Ethics of Islamic Economics and Poverty, Infaq and Independence of People, Zakat on Poverty and Welfare, Effective Efforts to Prevent AIDS, Establish Civil Society, Political Ethics, Jibril's Post-Prophetic Tasks, Isyari's Tafsir Can Be Used as a Handle, Isra 'Mi'raj of the Prophet and the Ratio of Modern People, the Secrets of the Mawlid of the Prophet Muhammad and the Kafir According to the Qur'an.[15]

2. *Understanding the Contents of the Qur'an*, by Jan Ahmad Wasil.[16]

The full name of the author of this Tafsir is Kemas Haji Jan Ahmad Wassil, born in Palembang, 27 Novembar 1931.

[12]Nashruddin Baidan, *Tafsir Maudhu'i: Solusi Qur'ani atas Masalah Sosial Kontemporer,* (Yogyakarta: Pustaka Pelajar, 2001).

[13] See, Nashruddin Baidan, *Tafsir Bi al-Ra'yi...*, p. 193.

[14] See, "Biodata" in, Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an,* (Yogyakarta; Pustaka Pelajar, 2005).

[15] See, Nashruddin Baidan, *Tafsir Maudhu'i...*, p. x.

[16] Jan Ahmad Wassil, *Memahami Isi Kandungan al-Qur'an,* (Jakarta: UI-Press, 2001).

Undergraduate undergraduate education is Chemical Engineering he obtained from FT-UI Bandung, and his bachelor's degree he obtained from ITB. The Book *Memahami Isi Kandungan Al-Quran* which he wrote is an attempt to uncover some of the contents of the Qur'an. This 384-page book was published in its first print in 2001. In this book there are at least six themes: (1) explaining the Holy Qur'an, (2) understanding the contents of the Qur'an, (3) explaining the problem of faith, (4) explaining the problem of destiny and guidance: two pillars of the sunnah of Allah, (5) explaining the identity of the noble moral believer, and (6) explaining the insights of today's Muslims.

3. *Al-Fatihah: Opening the Inner Eye with the Opening Surah;*[17] and *Al-Falaq: Healed from Inner Disease with Surah Subuh* by Achmad Chadjim [18]

The two books there is a book that seeks to uncover the meanings contained in the letter of the Qur'an precisely in juz amma. But the author does not want to refer to this work as a commentary. As his statement in the introduction to each of his works: "I wrote this book as an attempt to explore the meaning and content of one of the suras in the Koran. Frankly, I am not an 'exegete' or interpreter, because I have no authority to interpret it". The works produced are deliberately designed specifically for the psychological and social conditions of Indonesian Muslims. He peels out the suras in the Qur'an in a comprehensive and comprehensive manner. He is regarded as a very productive writer. His other works besides the popular Tafsirs include *Syekh Siti Jenar: makna "Kematian dan Makrifat Sunan Kalijaga"*.

4. *Qur'an, Karim, Bayani: Understanding the meaning of the Qur'an* by Ahmad Mudjab [19]

This Tafsir literature is written in order to be intended for elementary, junior high and high school students. The effort to give birth to this work is an effort to help cover up the shortcomings of students' learning equipment in order to understand the Koran from the point of language (vocabulary) and its Tafsir. In the first part of this

[17] Achmad Chadjim, *Al-Fatihah: Membuka Mata Batin dengan Surah Pembuka*, (Jakarta: Serambi Ilmu Semesta, 2002).

[18] Achmad Chadjim, *Al-Falaq: Sembuh dari Penyakit Batin dengan Surah Subuh*, (Jakarta: Serambi Ilmu Semesta, 2002).

[19] Ahmad Mudjab, *Qur'ān al-Karim, Bayāni: Memahami Makna al-Qur'an*, (Yogyakarta: Mitra Pustaka, 2002).

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

book, we explained the guidelines for using books as teaching and learning methods that can be used by teachers to direct students to learning goals. This Tafsir literature is intentionally formatted to make it easier for the users to understand the contents of the Qur'an. In this commentary the discussion is divided into three parts as follows: in the part *first of* this book is intended for grades 5 and 6 elementary schools. In the part *2nd* for grades 1, 2 and 3 junior secondary schools. And in the section *third* for high school / vocational school contains an understanding of thematic verses that contain themes related to the lives of students such as drug crime, prostitution, and ukhuwah. As with Achmad Chadjim, the biography of the author of this work is also not listed.

5. *Contextuality of the Qur'an: Thematic Study of the Verses of the Law in the Qur'an,* by Umar Shihab.[20]

Alwi Shihab is M. Quraish Shihab's sibling. He was born on July 2, 1939. The father of Umar Shihab is an expert in the Quranic Tafsir. His father was the founder and Chancellor of the Alauddin IAIN in the early days of its establishment. He obtained his bachelor's degree from the Al-Pandang IAIN Faculty of Shari'ah in 1968. He obtained his bachelor's education from al-Azhar Cairo Egypt and graduated in 1968. While the S-3 he obtained at the University of Hasanuddin Makassar graduated in 1988. He was the first doctorate in the field of Islamic Law which had been produced from the womb of Hasnuddin University Makassar.[21] This book explains and describes the legal aspects in the Qur'an. Besides that, the main purpose of writing this book is expected to be able to answer all the current problems that have grown in this modern century. The discussion contained in this commentary is divided into three parts. The part *first,* explains the problems of the Qur'an and social Tafsirs, which are then further broken down into ten sections of discussion. The part *second,* explains the problem of the Qur'an and Universalism, which is then divided into five discussions relating to the theme. While the part *third,* explains the problem of the Qur'an in the paradigm of Islamic law, this section is described using five parts that explain the problem of laws.

[20]Umar Shihab, *Kontekstualitas al-Qur'an: Kajian Tematik atas Ayat-ayat Hukum dalam al-Qur'an,* (Jakarta: Penamadani, 2003).

[21] See, Umar Shihab, *Kontekstualitas al-Qur'an...*, p. 508.

6. *Tafsir al-Hidayah: Akidah verses, by* Sa'ad Abdul Wahid[22]

Sa'ad Abdul Wahid was born in Banyumas dated February 1, 1938, IAIN Alumni (now UIN) Sunan Kalijaga Yogyakarta is a Professor of Tafsir. These two commentaries actually start from a collection of Tafsirs of the Qur'an which has been published in "Suara Muhammadiyah" from 1989 to 2001. These two Tafsirs were published in their first print in 2003. The first book discusses 9 important themes, namely: the content of Surat al-Fatihah, the human attitude towards the Koran, ten messages of Allah, Luqman's advice to his son, the danger of riya ', the Prophet Muhammad. is the last Prophet, the leadership of the Prophet Muhammad, the example of the Prophet Muhammad and Isra 'and the Mi'raj of the Prophet Muhammad. While in the second book there are 13 themes discussed, namely: Prophet Isa in the Qur'an, verses about seeing Allah SWT, Islamic attitudes towards magic, virtue points, the purpose of creating jinn and humans, the attitude of the scribes to Prophet Muhammad, the expert attitude of the book towards the Muslims, ayat kursiy, no compulsion in Islam, around the transfer of Qibla, the attitude of the scribes to the transfer of Qibla, trials in upholding the Truth and Power of Allah in the Universe.

7. *Tafsir of Surah al-Fatihah,* compiler of A. Rofiq Zainul Mun'im[23]

This commentary begins with the script of the thesis A. Rofiq Zainul Mun'im at IAIN Sunan Kalijaga Yogyakarta. He compiled it from manuscripts of interpretative studies scattered from a routine recitation during the day delivered by KH Zaini Mun'im at di masjid Jami 'East Java Nurul Jadid Islamic Boarding School. This manuscript originally in Arabic consisted of *the meaning of mufradat, ijmali meaning,* and *al-idah* with a composition that was less straightforward and competent and many repetitions occurred here and there, eventually turning into the Tafsir of the verse by mixing up *the meaning of mufradat, ijmali meaning,* and *al-idah* to in one verse. In this way, it is hoped that this Tafsir will be more easily digested and understood by the wider community. A. Rofiq Zainul Mun'im was born

[22] Sa'ad Abdul Wahid, *Tafsir al-Hidayah: Ayat-ayat Akidah,* (Yogyakarta: Suara Muhammadiyah, 2003).

[23] A. Rofiq Zainul Mun'im, *Tafsir Surah al-Fatihah,* (Yogyakarta: Forstudia, 2004).

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

in Probolinggo, March 8, 1981. He obtained his undergraduate education at the IAIN Sunan Kalijaga Yogyakarta (1999-2003). Previously he had even been in the Islamic Boarding School *Dar al-Lughanwa al-Dakwah*, Raci, Bangil (1996-1998).[24]

8. *Tafsir Maudhu'i Al-Muntaha, by Tim Sembilan* [25]

Tafsirs of *Maudhu'i al-Muntaha* is the work of the Nine Team consisting of the Core Team and the Supporting Team. The Core Team consists of KH Drs. Muchotob Hamzah, MM., K. Fatkhurrohman, S.Ag. and K. Drs. Ahsin Wijaya al-Hafizh, M. Ag. While the Support Team consists of Drs. Abdul Majid, M. Pd., Drs. Z. Sukawi, MA, KH Drs. Mohammad Adib, M.Ag., KH Tajuddin Noor, Lc., Drs. Mufid Fadly, M.Ag., and KH Abdul Halim al-Hafizh. The compilers are Wonosobo Central Java UNSIQ lecturers and Wonosobo PPTQ Al-Asy'ariyyah Kalibeber. This Tafsir book focuses on the Tafsir of the normative themes about "Human, Religion, and Islam" in order to provide correct knowledge of religion in general, as well as a comprehensive and integral understanding, especially about Islam. The plan for this tafsir book was designed in several volumes one through nine. This first volume has the theme of religion and the plan will soon be followed by the following volumes with the following themes: akidah (sl-akidah), akhlak (al-akhlaq), worship (al-Ibadah), social system (an-Nizham) al-Ijtima'i), jinayah (al-Jinayah), politics and state administration (as-Siyasah wa an-Nizham ad-Dauli), Economy (al-Iqtishadi), and stories (al-Qashash).[26]

9. *The Inclusive Tafsir of Islamic Meanings: Linguistic-Historical Analysis of the Meaning of Islam in the Qur'an Towards the Meeting of Semitic Religions*, by Ajat Sudrajat.[27]

Ajat Sudrajat was born in Ciawas Depok, Tasikmalaya, West Java, on July 5, 1969, completing basic education at Gobras I Elementary School in 1983 at Gobras Tasikmalaya. Education graduated from MTs in 1988 and MAN in 1991. He obtained academic

[24] A. Rofiq Zainul Mun'im, *Tafsir Surat al-Fatiha…,* p. 76.

[25]Tim Sembilan, *Tafsir Maudhu'i Al-Muntaha,* (Yogyakarta: Pustaka Pesantren, 2004).

[26] *Ibid.*, p. vi.

[27]Ajat Sudrajat, *Tafsir Insklusif Makna Islam: Analisis Linguistik-Historis Pemaknaan Islam dalam al-Qur'an Menuju Titik Temu Agama-agama Semitik,* (Yogyakarta: AK Group Yogya, 2004).

education in the Department of Religion (now the US) UIN Sunan Kalijaga in 1996. Later in 1997, he continued his studies at the Postgraduate program at the same IAIN taking study programs Religion and the philosophy of the concentration of interfaith relations graduated in 2000. He was an extraordinary lecturer at Sunan Gunung Jati Bandung Institute of Islamic Studies from 2000-2001, besides that he is a permanent lecturer at STAIN Ponorogo until now. In this book, Ajat Sudrajat tries to examine a theme in the Koran, namely *al-Islam* which he reviews from the Koran's glass with all its derivatives.

10. *Social Tafsir: Dialogizing Text with Context, Islamic Education,* by Abdul Ghafur[28]

Abdul Ghafur is an alumnus of the Faculty ofDepartment of Tafsir and Hadith graduating in 1996. He studied S2 in the field of Agana and Philosophy at the IAIN Sunan Kalijaga Yogyakarta in 1999. S3 education in the field of Tafsir It was also taken on the same campus in 2008. This commentary actually began with a brief article which he presented in two forums for the Tafsir of Tafsirs in Yogyakarta named the Al-Mizan Study group and the Al-Ikhlas Recitation Group. This recitation is open to the public which is held twice each month. The presentation of the themes in this book is divided into five parts. The part *first*, concerning social Tafsir of religion and its dimensions. The part *second*, about leaders, gender and communication. The part *third*, about war and independence, the part *fourth*, about fasting and its meanings. Whereas in the section *fifth*, about humans and their quality. Each of the parts of the theme is detailed again in a number of themes, making it easier for readers to choose directly about the desired theme. This Tafsir book was published in the first print in 2005. Waryono is regarded as a writer who is quite productive in producing written works in book form.

11. *The Concept "Patient" in the Qur'an: Thematic Tafsir Approach,* by M. Fajrul Munawir[29]

This book tries to reveal the patient's meaning in the Qur'an. In this book, there are at least three main issues to be discussed. *First*,

[28]Waryono Abdul Ghafur *Tafsir Social: Mendialogkan Teks dengan Konteks,* (Yogyakarta: eLSAQ, 2005).

[29]M. Fajrul Munawir, *Konsep Sabar dalam al-Qur'an: Pendekatan Tafsir Tematik,* (Yogyakarta: TH Press, 2005).

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

how is the essence of patients according to the Qur'an (anthology review). *Second*, how is the process of implementing patience according to the Qur'an (epistemology review)? And *third*, explain the benefits of patient behavior in human life according to the Qur'an (axiological review). M. Fajrul Munawir, born in Kediri, East Java, April 9, 1970. He obtained his bachelor's degree from IAIN Sunan Ampel Surabaya, at the Ushuluddin Faculty of Tafsir and Hadith Department. In 1996 he took the Masters Program at Ujung Pandang IAIN Alauddin. While the S-3 program, he took in 2004 at the Postgraduate UIN Sunan Kalijaga Yogyakarta with a concentration of Hadith Studies. In 1998 he was appointed as permanent staff at the Da'wah Faculty of Sunan Kalijaga IAIN teaching courses in Hadith, Tafsir, Ulum al-Qur'an Ashul al-Bida 'wa al-Sunan and Introduction to Islamic Studies.[30]

12. *Tafsir al-Qur'an Juz 30*, the work of H. Zaini Dahlan[31]

Tafsir was first published in the first printed edition in 2007. Tafsir al-Qur'an Juz 30 is presented in a simple form beginning with surah *al-Naba '* and ending with Surah *an-Nas*. The explanation seems to be somewhat different from the other Tafsirs. Before he starts interpreting a surah he first gives an introduction before including the verse and the translation. The contents of the introduction itself talk about the brief content of the surah and the number of verses and explain about this surah classified as makiyah or madaniyah. Actually, this commentary comes from a recitation, because the time possessed when the recitation is very limited, the writer tries to present it in the form of a book in the hope that the readers can be more flexible in studying and studying it.

13. *Thematic Tafsirs of the Qur'an and Society: Building Democracy in Archipelago Civilization,* by Hasyim Muhammad[32]

Hasyim Muhammad, born in Lamongan, East Java, March 15, 1972. He obtained undergraduate education from IAIN Wali Songo

[30] *Ibid.*, p. 110.

[31] Zaini Dahlan, *Tafsir al-Qur'an Juz 30,* (Yogyakarta: Masjid Baitul Qahhar dan LAZIS UII, 2007).

[32]Hasyim Muhammad, *Tafsir Tematik al-Qur'an dan Masyarakat: Membangun Demokrasi Dalam Peradaban Nusantara,* (Yogyakarta: TERAS, 2007).

Semarang at the Faculty of Islamic Education Department of Tafsir and Hadith in 1995. Studu S-2 he traveled in 2000 to the same alma mater and was pursuing an undergraduate program at the same alma mater. He had received some education in several Islamic boarding schools, including Pon. PES. Tarbiyatut Thalabah (1984-1990), Pon. PES. Sunan Drajad Pacitan (1983), Pon. PES. al-Ma'hadul Ulumus Syariyah (MUS) Sarang Rembang (1985), and Pon. PES. Salafiyah Langitan Widang Tuban (1987).[33] Since 1997 became Setaf lecturer at the Faculty of Islamic Theology in the subject of Tafsir and Education Citizenship *(civic education),* as well as part-time lecturers at the Faculty of Economics, University of Tujuh Belas Agustus Semarang. This book is the result of his research which talks about the *Civil Society* in the Qur'an. Actually, this book is the result of a combination of two different titles, but it is thematically close. The *first* comes from the writing of the results of a thematic Tafsir of the *Civil Society* in the Qur'an which examines the Quranic verses on the rights of citizens. The *second* comes from writing about the tradition of democracy in the history of the archipelago.[34]

14. *Living with the Qur'an: Al-Quran's Answer to Social Problems,* by Waryono Abdul Ghafur[35]

This commentary, as its first book — Social Tafsir — originated from a study of two forums named the Al-Mizan Study Group and the Pengajian group. al-Ikhlas. The recitation is held twice a month (bi-weekly), every Friday afternoon and Sunday morning. As explained above, this recitation is general in nature, open to any group. As with his first book — Social Tafsir — this Tafsir is divided into five parts. Each section is further divided into more detailed sections. The part *first*, this book explains the theological problems and their implications. The part *second* explains the normative and historicity of worship in Islam. The part *third* describes spirits and sin, the part *fourth*, explains social behavior and deviates its consequences. and the last one explains about Social Ethics.[36]

[33] *Ibid.*, p. 197.

[34] *Ibid.*, p. 1.

[35] Waryono Abdul Ghafur, *Hidup Bersama al-Qur'an: Jawaban al-Qur'an Terhadap Problematika Sosial,* (Yogyakarta: Pustaka Rihlah, 2007).

[36] *Ibid.*, p. xvii.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

15. *The Science and Social Verses Method,* by Andi Rosadisastra[37]

Andi Rosadisastra was born at Cerbon on October 16, 1976. The higher education he took was the Jakarta LIPIA Diploma Program (1999), the IAIN Arabic Language and Literature Department "Syarif Hidayatullah" Jakarta (1999), S-2 majoring in UIN Tafsirs "Syarif Hidayatullah" Jakarta (2005). He also taught in various foundations, such as the Al-Khairat Foundation in Jakarta teaching Arabic (1999), at the Khazanah Kebikmat Foundation Jakarta (2001), and others. Now he is a permanent Lecturer at the Ushuluddin Faculty and Da'wah of Sultan Maulana Hasanuddin IAIN Banten in Serang. In addition, he also became a non-permanent lecturer in several campuses in Tangerang and Jakarta. This book aims to integrate the existence of scientific knowledge with the verses of the Qur'an so that in the process of development and development it does not contradict the universal values contained in the verses of the Qur'an.[38]

16. *The Typology of Humans in the Qur'an, by* Yunahar Ilyas[39]

The author of this book full name is Yunahar Ilyas, a Professor of Ulum al-Qur'an was born in Bukittinggi on September 22, 1956. Bachelor's Degree (BA) and Complete Bachelor (Drs.) Arabic Language Department was obtained from Imam Bonjol Padang's IAIN Tarbiyah Faculty, respectively in 1978 and 1984. Then in 1979-1983 studied and earned an Lc. from the Ushuluddin Faculty of Riyadh Imam Muhammadiyah Ibn Su'ud Islamic University, Saudi Arabiya. While the Master of Religion (M. Ag) degree in the field of Aqeedah Philosophy and Doctor of Qur'anic Tafsir was obtained from the Postgraduate of IAIN Sunan Kalijaga Yogyakarta in 1996 and 2004 respectively. This book explores the human typology according to the Qur'an, especially in terms of their faith in Allah SWT and their deeds on the surface of the earth. There are five themes discussed in this book. *First,* about humans in general, starting from the understanding of language, the terms used by the Koran to show human beings, the creation and purpose of creation, human nature and tendencies, to

[37]Andi Rosadisastra, *Metode Ayat-ayat Sains dan Sosial,* (Jakarta: Amzah, 2007).

[38] *Ibid.*, p. 9.

[39] Yunahar Ilyas, *Tipologi Manusia Menurut al-Qur'an,* (Yogyakarta: Labda Press, 2007), p. 133.

human education. *Second,* about the human criteria called the Qur'an. *Third,* about humans who fall into the category of scholars or ulul albab. *Fourth,* about the Children of Israel. And *fifth* about humans who have hypocrites. The five themes are discussed with the thematic Tafsir of the Qur'an.

17. *Revealing the Secrets of Love in the Qur'an,* by Nur Faizin Muhith[40]

Nur Faizin Muhith was born in Lamongan, Turi Building Village, on April 7, 1981, M. Her academic education (S-1) she obtained from the Faculty of Islamic Education Department of Tafsir and Science the Qur'an at Al-Azhar University, and is now preparing for a master's thesis at the same University. This book tries to explain the meaning of love in the Qur'an. The discussion in this book consists of three chapters. In chapter 2 is an introduction that explains Islam's religion of love and peace and explains love. Chapter 3 describes the perspective of the Qur'an. This section is further divided into three parts, including explaining love stories, the love of God to His servants and explaining the love of a servant to Allah SWT. Then in chapter 3 describes sufistic love and Qur'anic love.

18. *Tafsir Tarbawi: Study of Analysis and Application of Educational Verses,* Rohimin[41]

Tasir Tarbawi is considered as ijtihad in interpretive academics by approaching the Koran through the perspective of education, both in terms of theoretical and practical aspects. This book is divided into six divisions. In chapter 1 describes Tafsir Tarbawi, including (1) study of the verses of education, and (2) explain the purpose of education. Chapter 2 describes the review of educational nuances, chapter 3 discusses the verses of education, in chapter 4 describes the ontology of education, chapter 5 describes the Quranic view of religious education in early childhood, and in chapter 6 describes moral education and its implications in social society, especially the Indonesian-Indonesian context. In this commentary, there is no educational history of the author found, but when viewed from the title

[40] Nur Faizin Muhith, *Menguak Rahasia Cinta dalam al-Qur'an,* (Surakarta: Indiva Publishing, 2008), p. 171.

[41]Rohimin, *Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan,* (Yogyakarta: Nusa Media dan STAIN Bengkulu Press, 2008).

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

of Master of Religion (M. Ag) which is at the end of his name, he is an alumnus from one of the Islamic universities in Indonesia, both STAIN, PTAI, IAIN, UIN, and others .

19. *Applying Surah Yasin in Everyday Life*, by. Achmad Chodjim[42]

Like the previous books, which explore the meaning of the Qur'an by taking one of the suras in the Qur'an. In this book, the discussion is divided into ten chapters. In chapter 1, it explains the meaning and content of surah Yasin. Chapter 2 describes the meaning of the Apostle. In chapter 3 explains the veil of truth, including (1) Words (Qawl), (2) the veil of truth, and (3) the law of refusing. Chapter 4 describes the awareness of the Most Gracious. In chapter 5 describes the deniers of the messenger, the obligation of the Apostle, and the people who violate. Chapter 6 describes the figure of truth, namely the Apostle. Pad chapter 7 explains the proof of faith and the forgiveness of his Lord. In chapter 8 the theme is to mock the Apostle. Chapter 9 describes the verse of God.

20. *The Universal Verses: The Forgotten Side of the Qur'an*, Agus Purwanto[43]

The author is Agus Purwanto, D.Sc. (Doctor of Science) was born in Jember, East Java in 1964. His education history has completed elementary, middle and high school education in Jember, S1 (1989) and S2 (1993) in the Department of Physics, Institute of Technology (ITB), S2 (1999) and S3 (2002) in the Hiroshima Department of Physics, Japan. This book attempts to interpret the verses of the Kauniyah of the Qur'an from the perspective of modern science. By collecting and classifying 800 verses in the Qur'an. The discussion in this commentary includes: explaining the Islamization of science, astronomy, relativity and cosmology, quantum mechanics and transcendence. All of these themes are the result of inspiration from verses in the Qur'an. Other books he wrote include Introduction to Quantum Physics, the HIKARI Method: Bald, Arabic ?, Quantum Physics and Statistical Physics.

---

[42]Achmad Chodjim, *Menerapkan Surah Yasin dalam Kehidupan Sehari-hari*, (Jakarta: Serambi Ilmu Semesta, 2008).

[43] Agus Purwanto, *Ayat-ayat Semesta: Sisi al-Qur'an yang Terlupakan*, (Bandung: Mizan Media Utama, 2008).

21. *Interpretation of the Ahkam verses,* H.E. Syibli Syarjaya[44]

This is an interpretive work which attempts to explore the verses of the Qur'an which speak of legal matters. He peeled it from the linguistic perspective (lughawiyah) and its influence on the consequences of the lafazh with its meaning legally (syar'iyyah). E. Syibili Syarjaya was born in Pandeglang Banten on July 5, 1950. He obtained an S1 from the Tarbiyah Faculty Syarif Hidayatullah IAIN Branch Attack and Received a Bachelor's Degree in 1972, after which he continued his doctoral level to doctoral II at the Tarbiyah IAIN Syahida Jakarta Faculty year 1974. In 1975 he received a scholarship to al-Azhar to continue his education at the Shari'ah Faculty of al-Azhar Cairo, Egypt was completed in 1977. Then he continued his education in the same Faculty at Sunan Gunung Jati IAIN in Serang in 1984 In addition to teaching at STAI Latansa Mashiro Rangkasbitung, and Mathla'ul Anwar University (UNMA) Banten, he is also the Ministry of Religion's Team for the Examination of the Qur'an, and he is also the Team of Tashih Tafsir of the Ministry of Religion of the Republic of Indonesia.

22. *Tafsir of Ahkam Verses,* Luthfi Hadi Aminuddin[45]

Lutfi Hadi Aminuddin was born in Ponorogo on July 14, 1972. He completed his tertiary education at the Syari'ah Faculty of Sunan Ampel Ponorogo IAIN (now STAIN ponorogo) in 1988, while his undergraduate education was taken at PPs IAIN Sunan Ampel Surabaya and graduated in 2001. Since 2000 he has been appointed as teaching staff at STAIN ponorogo, and since 2005 until now he is trusted as chairman of the Academic Quality Improvement Unit (UPMA), STAIN Ponorogo. He also explained as a writer who gave birth to quite a lot of works. So far there have been many books that explain the verses of Ahkam. But most of the books that already exist still use Arabic. From this background, Aminuddin deliberately compiled this book to become a handle and provided an alternative way out for students at Islamic Higher Education (IAIN, STAIN, other

[44] E. Syibli Syarjaya, *Tafsir Ayat-ayat Ahkam,* (Jakarta: Rajawali Press, 2008), p. 265.

[45] Luthfi Hadi Aminuddin, *Tafsir Ayat Ahkam,* (Ponorogo: STAIN Ponorogo Press, 2008), p. 185.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

PTAI) who experienced difficulties in studying the Qur'anic Tafsirs of verses law.

23. *Tafsir Ibadah,* Abd Khaliq Hasan[46]

Abd Khaliq Hasan was born in Bangkalan on August 19, 1971. He began his basic education at SDN (concurrently in MI) at his birthplace, then continued the next level at Madrastul-Qur' an Islamic Boarding School in Tebuireng. After graduating from MTs and MA, he continued his tertiary education in the same city, at IKAHA Tebuireng Jombang. He continued his second degree at UNISMA Malang in 2005. This commentary is nuanced in jurisprudence because it contains discussions about daily worship. This book discusses six themes around worship. In the first part of the theme, discussing the issue of Surat al-Fatihah, the second theme, discusses Thaharah, the third theme around Prayer, the fourth theme, around Zakat, the fifth theme, about fasting and on the sixth theme, discussing Hajj.

24. *Revealing the Secrets of the Qur'an: Celebrating Contextual Interpretations,* Waryono Abdul Ghafur[47]

Actually, this work is arguably still a follow up to Waryono in writing Tafsirs as well as his two works above. In terms of the title, it is quite interesting. Because the subtitle uses a place that is enough to tickle the reader "*Celebrating Contextual Tafsir*". Why use such titles? We see that so far the probability of the community is increasingly complex and developing. Inevitably the exegete when interpreting the Qur'an must be able to aim and be able to solve these problems. It was here that the attempt to interpret the Qur'an in accordance with the development of the times in the sense in accordance with the context was highly demanded. In this commentary, there are several general themes discussed, including explaining the knowledge and knowledge of the seekers, concerning the remembrance of Allah, loving the Prophet Muhammad, the creation of humans and their meaning to discuss environmental issues.[48]

---

[46] Abd. Khaliq Hasan, *Tafsir Ibadah,* (Yogyakarta: LKiS Pelangi Aksara, 2008), p. 331.

[47]Waryono Abdul Ghafur, *Menyingkap Rahasia al-Qur'an: Merayakan Tafsir Kontekstual,* (Yogyakarta: eLSAQ Press, 2009), p. 1-35.

[48] *Ibid*., p. 391-430.

25. *Happiness Interpretation: Al-Quran Message Responds to Life Difficulties*, Jalaluddin Rahmat[49]

If you pay attention to the recent disaster quite often hit Indonesia. Where when the disaster comes, it will leave traces of suffering for the affected people. Disasters and disasters can grow wisdom, can also give birth to despair. Wealth, power, and fame can be a source of happiness. But on the other hand, it can turn into suffering. But according to Jalal all depends on how we look and face the reality of life. This Happiness Tafsir Book explores inspiration from the verses about how we respond to the situation being faced. The presentation model of this commentary uses thematic methods, making it easier for readers to choose according to the theme of interest by the reader. In addition, the presentation is accompanied by reviews of several traditions and also accompanied by other inspirational stories.

26. *Tafsir al-Wa'ie*, Rokhmat S. Labib[50]

This commentary is an effort of the Hizb ut-Tahrir Indonesia (HTI) group in fighting for the idea of Khilafah in Indonesia. This commentary is quite different from some of the commentaries above. Because this book reveals the meaning and content of the Koran in an ideological perspective and at the same time reveals and shows the mistakes that are considered by the writers of the liberals and enemies of Islam in understanding the Qur'an. This commentary was written by Rokhmat S. Labib. This commentary contains several themes related to the overthrow of Islamic law in Indonesia. This can be seen from several Tafsirs such as the Tafsir of several themes concerning the enforcement of Islamic suyariat. For example, the theme of the obligation to uphold the Caliphate, reject the idea of freedom of religion, the obligation to establish Islamic political parties, the importance of the pillars of Islamic governance, the application of Islamic law and others.

[49]Jalaluddin Rahmat, *Tafsir Kebahagiaan: Pesan Al-Qur'an Menyikapi Kesulitan Hidup*, (Jakarta: Serambi Ilmu Semesta, 2010).

[50]Rokhmat S. Labib, *Tafsir al-Wa'ie*, (Jakarta: Wadi Press, 2010).

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

D. Track the Trend Style and Typology of Indonesian Interpretations (2000-2010)

1. Interpretation Style

The style (nuanasa) in the historical literature of Tafsir is usually used as a translation from Arabic al-laun, whose basic meaning is color. The style of Tafsir referred to here is a special nuance or special trait that gives its own color to a Tafsir. So that when it is called 'interpretive style' it means that the taste, color or nuance of the Tafsir more illustrates a certain tendency of Tafsir, for example, tends to the nuances of jurisprudence, nuances of theology, nuances of science and others. This section will analyze what patterns are found from the 26 Tafsirs examined in this study. This section not only shows the diversity of the nuances of the Tafsirs that arise but also attempts to show the general tendencies chosen by the commentators. From the analysis that has been done, at least the 26 Tafsirs studied have found five Tafsirs as follows:

a. Linguistics style

Linguistic analysis is one of the important variables in interpreting the Qur'an. As for what is meant by Tafsirs that are linguistic features are a dominant Tafsir of the language. Although it does not rule out the possibility of explaining various aspects, such as, theology, jurisprudence, etc., what is more, dominant here is the language area. Of the 26 Tafsirs studied, those included in the language style are 8 Tafsirs, namely: Tafsir of Maudhu'i: Al-Muntaha by Team Nine; Understanding the Contents of the contents of the Qur'an by Jan Ahmad Wassil; Tafsir of Surat al-Fatihah by A. Rafiq Zainul Mun'im; Worship Tafsir by Abd Khaliq Hasan; Tafsir Al-Qur'an Juz 30 by H. Zaini Dahlan, Tafsir al-Hidayah: Akidah verses by Sa'ad Abdul Wahid; Qur'ā n al-Karim, Bayā this: Understanding the Meanings of the Qur'an by Ahmad Mudjab Mahalli (et al.); and Tafsir of the Verses of Hajj: Towards the House Armed with Muchtar Adam's Al-Qur'an.

The linguistic style in the Tafsir of the Qur'an is still very thick in the Quranic Tafsirs in Indonesia, especially those studied in this study. Actually, it's not too problematic when a Tafsir also analyzes in terms of language. But usually, the Tafsir model that is too stressed on the side of the language discussion, forgets the more important side to be expressed, namely the meaning behind each verse of the Qur'an

which should be interpreted. If the commentator is too cool and busy in the linguistic area, it is feared that the meaning of the verse contextuality will be ignored.

b. Social-Community Style

At least there are three aspects that emphasize the explanation of the Quranic Tafsirs of the Qur'an with social-community patterns: (1) the accuracy of the editorial, (2) then compiling the contents of the verses in an editorial with the main purpose of explaining the goals of -Qur'an, prominent accentuation on the main purpose outlined in the Qur'an, and (3) Tafsir of the verse associated with sunnatullah applicable in society.[51]

Of the 26 interpreted works studied, there were only 11 Qur'anic Tafsirs that were included in social-community nuances. Among the Tafsirs of Maudhu'i: Solutions to the Qur'an on Contemporary Social Problems by Nashruddin Baidan; Social Tafsirs: Dialogizing Texts with Contexts, Living with the Qur'an: Qur'anic Answers to Social Problems and Revealing the Secrets of the Qur'an: Celebrating Contextual Tafsirs, all three by Waryono Abdul Ghafur; Thematic Tafsirs of the Qur'an and Society: Building Democracy in Archipelago Civilization, by Hasyim Muhammad; Al-Fatihah: Opening the Inner Eye with the Opening Surah, Al-Falaq: Recovering from Inner Disease with Fajr Surah, and Applying Surah Yasin in Daily Life, all three works by Achmad Chodjim; Tafsir Tarbawi: Study of Analysis and Application of Educational Verses, by Rohimin; Tafsir of Happiness: The Quranic Message Responds to Life's Difficulties, by Jalaluddin Rahmat and Tafsir al-Wa'ie, by Rokhmat S. Labib.

These 11 Tafsirs have tried well in interpreting the verses of the Qur'an in accordance with the social conditions of the people in the present era. Not infrequently, each Tafsir is adjusted to the social conditions of the people faced. Thus, this type of Tafsir is expected to be able to answer current problems. This type of Tafsir is actually needed by Muslims in the present. Grounded Tafsir. Not the nuances of the Tafsir that soar. But unfortunately, of the 27 Tafsirs studied there were only 11 Tafsirs that were socially nuanced. That means that the Indonesian Tafsir products studied in this study are still a little like the

[51] M. Quraish Shihab, "Metode Penyusunan Tafsir yang Berorientasi Pada Sastra, Budaya dan Kemasyarakatan," *Paper*, 1984, p. 1.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

spirit of the times. Can each of these social-style Tafsirs solve current problems? The answer is not necessarily. Because there are several Tafsirs that contain certain ideologies. Where Tafsirs that contain certain ideologies actually sometimes even cause their own problems. Indeed, his enthusiasm is a social-community spirit, but forcing certain ideologies and riding verses on personal or group interests is not justified. This issue will be discussed further in the typology section of the Quranic Tafsir.

c. Style of Fiqh (Law)

The definition of jurisprudence is a work whose discussion is dominant in the area relating to the problem of jurisprudence or law. At least of the 26 Tafsirs studied, there are 3 fiqh-style Tafsirs, namely: first is Contextuality of the Qur'an: Thematic Study of Law Verses in the Qur'an by Umar Shihab. The nuances of jurisprudence are clearly seen in this work because this work discusses the problem of verses relating to the laws in the Qur'an which are then applied in accordance with the current era and reality. For example, discussions about the Qur'an and economic law, orientation in Islamic law, the current legal paradigm and others. The main purpose of writing this book is expected to be able to answer all the current problems that have grown in this modern century. Problems that have not found the source or the legal support has not been found. Thus the effort to excavate the verses relating to the law in the Qur'an, the effort is expected to be realized. Likewise with the other three authors.

Second is the Interpretation of the Ahkam verses by E. Syibli Syarjaya, the nuances of fiqh clearly illustrated by the title of this commentary. There are thirteen themes of legal problems studied in this work, namely: taharah,[52] prohibition of prayer for those who are drunk and junub,[53] call for prayer,[54] Qibla in prayer,[55] the obligation of fasting for the Muslims,[56] polygamy in Islam,[57] the obligation to give

[52] E. Syibli Syarjaya, *Ayat-ayat Ahkam…,* p. 53-86.
[53] *Ibid*., p. 87-104.
[54] *Ibid*., p. 105-116.
[55] *Ibid*., p. 117-142.
[56] *Ibid.*, p. 143-166.
[57] *Ibid.*, p. 167-179.

dowry to wives,[58] women which is forbidden to marry,[59] the law marries amah (slave girl),[60] food and drink,[61] food which is forbidden,[62] gambling and khamer,[63] and detention of the assets of orphans.[64]

The style of Tafsir also looks very thick in the third book entitled *Tafsir of Ayat Ahkam* by Lutfi Hadi Aminuddin. At first glance, it is seen that this work analyzes the previous work, but in the discussion, there is a slight difference. If Syarjaya's work discusses thirteen themes of legal problems, Aminuddin's work in his work only addresses six themes of legal problems, namely: taharah, qiblah, prayer, zakat, verses of fasting, and Hajj. Looking at the themes presented from the four Tafsirs above, it is sufficient to illustrate that the works are works with very strong legal nuances.

The style of Tafsir also looks very thick in the third book entitled Tafsir of Ayat Ahkam by Lutfi Hadi Aminuddin. At first glance, it is seen that this work analyzes the previous work, but in the discussion, there is a slight difference. If Syarjaya's work discusses thirteen themes of legal problems, Aminuddin's work in his work only addresses six themes of legal problems, namely: taharah, [65] qiblah,[66] prayer,[67] zakat,[68] verses of fasting,[69] dan hajj.[70] Looking at the themes presented from the four Tafsirs above, it is sufficient to illustrate that the works are works with very strong legal nuances.

d. The Theology Style

The definition of theology is a Tafsir whose discussion tends to discuss the problem of theology. There are four Tafsirs which examine the theme related to the theological area: The Patient Concept

[58] *Ibid.*, p. 181-186.
[59]*Ibid.*, p. 187-208.
[60] *Ibid.*, p. 209-218.
[61] *Ibid.*, p. 219-230.
[62] *Ibid.*, p. 231-248.
[63] *Ibid.*, p. 249-264.
[64] *Ibid.*, p. 265-278.
[65] Luthfi Hadi Aminuddin, *Tafsir Ayat Ahkam…,* p. 15-31.
[66] *Ibid.*, p. 35-48.
[67] *Ibid.*, p. 51-71.
[68] *Ibid.*, p. 73-97.
[69] *Ibid.*, p. 99-138.
[70] *Ibid.*, p. 141-179.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

in the Qur'an: Thematic Tasir Approach by M. Fajrul Munawir, Human Typology according to the Qur'an, by Yunahar Ilyas; Revealing the Secrets of Love in the Qur'an, the work of Nur Faizin Muhith and the Exclusive Tafsir of Islamic Meanings: Linguistic-Historical Analysis The Meaning of Islam in the Qur'an Towards the Meeting Point of Semitic Religions, by Ajat Sudrajat. These four Tafsirs have different press points. The concept of Patience in the Qur'an tries to get out of the trap of conception that already exists in various schools of theology, which is more political in nature, by building integral conceptual constructs based on the Quranic text integrally. In this work, the subject matter studied is the Quranic conception of patience. The approach used in examining the patient's meaning in the Qur'an carried out in this commentary is a thematic Tafsir approach. From this main problem, the derivative problem arises, such as a matter of supporting factors for the realization of external and internal patient behavior, the position of humans as creatures of God, the application of patient behavior where there is a promise of merit by Allah and free from disaster.

By avoiding the theological debates that have long occurred in sects in Islam, M. Fajrul Munawir draws the conclusion that the patient term semantically has strong relevance to other terms in the Qur'an. Among terms that are identical with patients are 'iffah, hilm, qanā' ah, and zuhud. The elements contained in the four terms are the accumulation and the mainstream of the meaning of patience itself, namely the attitude of preventing, maintaining oneself from the turmoil of lust and being willing to what is there.[71] But the willingness here is not meant to just leave without any effort to escape the calamity or trials that are being faced. A form of hard business is very necessary, that is, there must be a balance between resignation and effort in dealing with it. Not a form of total submission to God. In addition, it is also believed that the trials in the form of difficulties are temporary tests of Allah. On the other hand, it is also believed that life in the hereafter is eternal and forever. It is also important to build the belief that patience which is part of the test will have a good effect on the perpetrators in the world and in the hereafter. At the same time believe that the promises of God are true. In addition, the Typology of Humans According to the Qur'an also analyzes humans in the context of their

[71] M. Fajrul Munawir, *Konsep Sabar Dalam al-Qur'an...*, p. 97.

human position in the world and its relationship with God on the one hand and its role in the world in the formation of culture.[72]

Revealing the Secrets of Love in the Qur'an, this book tries to explain how the Qur'an talks about love, how the stories of the noblest people are enshrined in the Qur'an and how Allah treats His servants whom he loves so too servant whom he hates. There are several things studied in this commentary: an explanation of love in the perspective of the Koran, the love of Allah to His servants, the love of a servant to Allah and explaining sufistic love and Qur'anic love. The last Tafsir which has theological nuances is *the Inclusive Tafsir of Islamic Meanings: Linguistic-Historical Analysis of the Meaning of Islam in the Qur'an Towards the Meeting Point of Semitic Religions*. In this commentary, there are a number of things that are the subject of discussion, including the linguistic analysis of the derivation of the word al-Islam in the Qur'an, the meaning of al-Islam and its development in the historical trajectory and meaning of al-Islam: seeking meeting points of religions Semitic.

From the analysis conducted by Ajat Sudrajat, he concluded that the term al-Islam is the essence of human diversity because it is human nature itself. The diversity gathered in the term al-Islam is a pattern of relations or relations between humans and their God.[73] In this pattern of relations or relations, humans are positioned as creatures, while God is positioned as a creator (Khaliq or creator), ruler and keeper.[74]

e. Science Style (*bi al-ra'yi*)

This kind of Tafsir is built on the assumption that the Qur'an has even various kinds of knowledge which have been found or which have not been discovered, including in this case the sciences and technology which have now been developed by the expert. There are two Tafsirs included in this category, namely: The Science and Social Verses Method by Andi Rosadisastra and the Universal Verses: The Sides of the Qur'an Forgotten Agus Purwanto. These commentaries attempt to interpret the verses of the Kauniyah of the Qur'an from the perspective of modern science. Reading these two commentaries is not

[72] Yunahar Ilyas, *Tipologi Manusia...*, p. 1.
[73] Ajat Sudrajat, *Tafsir Inklusif Makna Islam...*, p. 157.
[74] *Ibid.*, p. 157.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

only confronted with parallels between the concepts of theory and facts of modern science and verses contained in the Qur'an, but we can make verses in the Qur'an as sources of hypotheses. a scientific hypothesis that can be tested experimentally, whether directly or indirectly. This has actually been done by the previous generations of Islam with amazing discoveries. Just say for example Ibn Sina and Muslim scientists in the heyday of the first Islamic civilization.

The Science and Social Verses Method Book seeks to understand the scientific side of the Qur'an, as well as the methodology of the Quranic Tafsir to uncover the Qur'anic socio-juridical values. Because the Qur'an as normative premises can be formulated into empirical and rational theories. Among the critics of theologians who claim that the philosophical foundation of science is atheistic materialism, philosophical criticism; science generates human beings with other natural objects, criticism of feminism; analytical-reductionist science rationality forgets rational and holistic intuition, ecological criticism; science is not only rational but can lead to anthropocentricity. From this belief, Andi Rasadisastra in the framework of this research believes that the relationship between science or science and sacred texts can take place naturally if there is a systematic and comprehensive study of concepts that might be connected from the two regions. That is the area of the sacred text that is presented and understood through contemporary developments in science, there is a realm of science that accepts the values of its application from the sacred text.

Whereas in the Universal Verses: The Forgotten Sides of the Qur'an there are several important themes discussed in this work, namely: explaining the Islamization of science, astronomy, relativity and cosmology, quantum mechanics and transcendence. From these themes, Agus collects and classifies 800 verses of the Qur'an and makes them an inspiration for the formation and development of science, and seeks to contribute to the efforts of Qur'anic zealous science construction.

2. Typology of Thought Interpretation

To solve the academic problem in this study the author uses a contemporary hermeneutical Tafsir of the Qur'an. This theory functions as an analysis knife in order to map the forms of the typology of thought in the Tafsir of the Koran which was examined in this study.

By mapping the typological forms of thought of the Quranic Tafsirs studied, it is hoped that it can facilitate the identification of various forms of product Tafsir of the Qur'an, especially in the study of Quranic Tafsirs in Indonesia.

To analyze the typology of interpretive thinking, here the author borrows Sahiron Syamsuddin's theory of the views of the Quranic Tafsirs. However, with various kinds of considerations, Sahiron Syamsuddin's theory is of the opinion that the author needs 'modification' or development in order to accommodate the findings of the typology of thought in the Tafsir of the Qur'an in this study. According to Sahiron, when viewed in terms of the typology of reading in contemporary times, Muslim scholars, especially observers of the study of the Qur'an, are divided into three groups, namely the views of traditionalist quasi-collectivists, subjectivist views and quasi-views modernist.[75] The views of interpretive thinking are then the authors refer to as the typology of interpretive thinking.

a. Typology of Traditionalist Quas-objectives

What is meant by the traditionalist quasi-objectives view, namely a view that the teachings of the Qur'an must be understood, interpreted and applied in the present, as it is understood, interpreted and applied to situations, where the Qur'an is revealed to the Prophet Muhammad and delivered to the generation of early Muslims.[76] In short, the teachings of the Qur'an must be comprehensively understood as stated in the text of the verse and which according to the conditions in the time of the verse were revealed.

The quasi-objectivist traditionalist typology initiated by Sahiron Syamsuddin, in my opinion, needs to be developed into two parts, namely: traditionalist objective typology and objectives typology of revivalists. *First,* the objective traditionalism is a view that the Tafsir of the Qur'an must be in accordance with the sound of the text. The main characteristic of this typology is a textual Tafsir and only dwells on linguistic territory and not paying attention to the moral message behind the verse being interpreted. Usually, the product of interpreting

[75] See, Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an,* (Yogyakarta: Nawesea Press, 2009), p. 73-76; Sahiron Syamsuddin, *Muhammad Šahrurs Koran hermeneutik und die Debatte um sie bei muslimischen Autoren*, (Otto-Friedrich Universitat Barberg, 2006), p. 40-66.

[76] Sahiron Syamsuddin, *Ibid.*, p. 73.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

this typology is only too preoccupied in the grammatical area of language alone. So do not be surprised if the Tafsir product cannot develop. In addition, Tafsir products cannot solve current problems. Examples are classical commentaries such as Tafsir Jalalain. In Indonesia alone in the 2000s there were still many Tafsirs with this typology that emerged, including the Tafsir of Worship by Abd Khaliq Hasan, Tafsir of Ayat Ahkam by Luthfi Hadi Aminuddin, Tafsir of Verses of Ahkam by H.E. Syibli Syarjaya, Tafsir Al-Qur 'an Juz 30 by Zaini Dahlan, Tafsir al-Hidayah: Akidah verses, Sa'ad Abdul Wahid, Qur'an al-Karim, Bayani: Understanding the meanings of the Qur'an by Ahmad Mudjab, Tafsir Surah al-Fatihah by A. Rofi Zainul Mun'im, Tafsir Maudhu'i al-Muntaha by Team Nine, and Tafsir of Verses of Hajj: Towards Baitullah Armed with Muchtar Adam's Al-Qur'an..

The characteristic of the point of view of traditionalist objective typology is the literal product of Tafsir. The discussion is often only focused on the grammatical area of language alone. And most of this discussion is carried out consistently every verse in the suras he studied. The commentary works are very concerned about the meaning of the vocabulary or the expression of the Qur'an by referring to the grammar that is often used by scholars, paying attention to how the vocabulary is used by the Qur'an, and understanding the meaning of the verse on the basis of the use of the word by Al-Qur'an.

This type of Tafsir typology has advantages because it is quite complete and clear in revealing the language. But on the other hand, this type of typology of Tafsir has its weaknesses because the universal meaning behind the verse which is interpreted becomes neglected. The product of its Tafsir cannot be expected to be able to answer the current problems that are developing. Because this product of Tafsir does not emphasize the universal meaning behind the interpreted verse.

Seen for example when *Tafsir Maudhu'i: Al-Muntaha* by Tim Sembilan when they explained *dīn* means religion. The following quotation from the writer about *dīn* in *Tafsir Maudhu'i: Al-Muntaha:*

> *''First*, Transitive Verb *(fi'il muta'addi binafsih),*[77] is: *dānahu-yadīnuhu* (دانه – يدينه) means *malakahu* (ملكه) is possing; *hakamahu* (حكمه) means dictate; *sāsahu wa dabbarahu* (ساسه ودبره) means adjust; *qahharahu* (قهره) means force; *hāsabahu*

[77] See Tim Sembilan, *Tafsir Maudhu'i…,* p. 27.

(حاسبه) means revenge; *qadhā fi sya'nihi* (قضى فى شاءنه) means giving a solution; dan *jāzāhu wa kāfa'ahu* (جازاه وكفاءه) means respond.[78]*Second*, Transitive Verb *(fi'il muta'addi bi al-lām)".*[79]

Besides that, Understanding the Contents of the Al-Qur'an by Jan Ahmad Wassil also shows a fairly strong linguistic pattern. For example, when he explains "al-Rahī m" which means love of Allah. Fā 'il ism noun from rahī ma (راحم) as a singular and rā himū na (راحمون) or rā himī na (راحمين) as a plural form, which means loving or loving.[80] So God is called the most loving lover, namely as arham-ar-rā himī na (ارحم الراحمين).[81] The same thing is also shown in the Interpretation of Surat al-Fā the work of A. Rafiq Zainul Mun'im. Like for example when explaining the word ma lata which is interpreted as the Essence of Mastery:

> "Mālik (the Essence of Mastering) is *isim fa'il* from the verb malaka or the mubalaghah form of the word al-Mulk. This word has two meanings, namely: First, shows the meaning of decency to get and specificity. Second, showing the things that have the kingdom".[82]

This discussion is done consistently every verse in the suras he studied in the commentaries. The commentary works are very concerned with the details of the meaning of the vocabulary or the expression of the Koran by referring to the grammar that is often used by scholars, paying attention to how the vocabulary is used by the Qur'an, and understanding the meaning of the verse on the basis of the use of the word by the Qur'an. On the other hand, this model of Tafsir is good because it is quite complete and clear in uncovering linguistic problems, but on the other hand, this model of Tafsir has weaknesses. Because the universal meaning behind the verse is ignored. The

[78] *Ibid*., p. 27.

[79] In the *Mauḍu'ī Interpretation* by the Tim Sembilan, it was explained that the verb requires an object, through the conjunction of the letter jār lam (لام). This philosophy is originally lāzim, intransitive: it does not require an object that is contemptible or inferior which seems negative. But then it becomes positive after being transferred to lam, which is to be: *obedient or submissive to obedience*…, See. *Ibid*., p. 26.

[80] Jan Ahmad Wassil, *Memahami Isi Kandungan al-Qur'an…,* p. 80.

[81] *Ibid.*, p. 80.

[82] A. Rafiq Zainul Mun'im, *Tafsir Surat al-Fatihah…,* p. 19.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

product of its Tafsir cannot be expected to be able to answer the current problems that are developing. Because this product of Tafsir contains a textualist paradigm, not contextualism. In short, a model of Tafsir like this does not pay attention to the contextuality of the verse that is interpreted, ie what is considered is only the area of the context. How can you answer if you are just busy arguing in a region that should not be important to debate? Even though there is a region that clearly needs to be put forward, namely the universal or contextual meaning of the verse. Because by looking at the universal meaning of verse you will find the true meaning (maghza) which is actually contained behind a verse. Thus a Tafsir will be found that will be able to answer current problems. The Tafsir of this kind of model should have changed so that such Tafsirs are not merely limited to displays or collections of interpretive books without being able to provide solutions and benefits for humanity.

Second, the objective typology of revivalism is an understanding of the pure Qur'an. In the sense of understanding the pure Qur'an they mean is the understanding of the Qur'an which returns to ideological characters that are static, ahistorical, textual and patriarchal bias. According to this group, the Qur'an in the present era must be understood in accordance with the era in which the Qur'an was revealed without regard to its context in the present era. This typology as a whole adheres to the concept of "radical Salafism", which is oriented towards the re-creation of the salaf society. The purpose of creating a Salafi community is how to recreate the generation of the Prophet Muhammad. and friends in this contemporary era. For them, Islam in the time of the Salaf is the most perfect Islam, still pure and clean from various additions or mixtures (bid'ah) which are seen as polluting Islam. Islam in the era of the Prophet according to this group is Islam which must be imitated and applied to the contemporary era without regard to the socio-political and cultural conditions in the present which have been far different from the period of the Prophet.

Of the 26 Tafsirs studied, there is only one that enters the objective revivalist typology, Tafsir al-Wa'ie.[83] This Tafsir work is a product of the Hizb ut-Tahrir Indonesia (HTI) group. The characteristic of this Tafsir of the objectives revivalist typology, in addition to its

[83] Rokhmat S. Labib, *Tafsir al-Wa'ie*, (Jakarta: Wadi Press, 2010).

textual interpretive product, also seems so ideological and rigid in its Tafsir. Especially when understanding the verses relating to law and jihad (shari'a). Because this group is so very supportive in upholding Islamic law and also against jihad in textual terms. The issues of the obligation to establish a Khilafah state and the enforcement of Islamic law are intensely carried out by this revivalist group.

For example, when interpreting Surat al-Maidah: 49 it is very obvious that it is so "stiff". According to this group, the letter's global theme revolves around the application of shari'a. And the Shari'ah here according to this group must be applied in total. There should be no part that may be abandoned or ignored.[84] And this provision according to this group is to be run by Muslims consistently, regardless of whether it is approved by the kafir or not.[85] Also when interpreting Surat al-Baqarah: 30. According to this group, the notion of Khilafah is Khilafah which must be adopted by the way of allegiance. So according to this group, with the existence of Khilafah the obligation of the allegiance to the shoulders of every Muslim can be realized. Conversely, if there is no Khilafah, the obligatory baiat is not on every Muslim's shoulder.[86] Under this the author quoted their Tafsir of the importance of establishing khalifah:

> "If the reality of Islamic law is related to the position of man as a caliph on earth, then it can be stated: the position of the people of the Messenger of Allah. can only be a caliph (in the sense of QS. Al-Baqarah [2]: 30) perfectly if his life under the auspices of the caliphate is led by a caliph (in the sense of shara ', ie: people who represent the Ummah to carry out government, power, and application shari'ah laws.). Because only when there is a caliph all the laws of Allah can be carried out totally."[87]

Even the Tafsir of jihad is understood as jihad in terms of physical warfare. For example, such as when understanding verse 123 from the letter at-Taubah. In Tafsir Al-Wa'ie, it was explained that new jihad could be carried out when a resident of a country refused one of

[84] *Ibid.*, p. 245.
[85] *Ibid.*, p. 245.
[86] *Ibid.*, p. 9.
[87] *Ibid.*, p. 9.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

the two offers, namely to convert to Islam or become a dhimmi infidel who was subject to the Islamic government. When rejecting one of them, it means that they have become physical barriers that hinder Islamic da'wah. According to Rokhmat S. Labib, the author of the Tafsir of Al-Wa'ie, to get rid of these physical obstacles, must also be with physical activists (war). That is the meaning of jihad in Tafsir Al-Wa'ie. Rokhmat S. Labib in Tafsir Al-Wa'ie also explained that the jihad required for Muslims is not only difa'i, ie defensive in the sense of defending themselves. But it is also ibidida'i, namely offensive in the sense of starting a war first. According to Rokhmat S. Labib, the command to Muslims to fight the Kuffar around them in this verse clearly gives such conclusions.[88] Because, the order is absolute and there is no argument that gives taqyid (restrictions) - beggars if they are attacked first - then the order remains in its absoluteness. Other verses that require jihad according to Rokhmat S. Labib are also the same, everything is absolute without taqyid.[89] *And this jihad must be carried out under the command of Daulah Islamiyyah led by a Khilafah.*

Such Tafsir is an example of one Tafsir that truly supports the establishment of an Islamic state led by a caliph as in the era of the Prophet. This typology of interpretive thinking seems to want to create a generation of Muslims today as the generation of Muslims in the Prophet's era. Even if viewed from the social, cultural, political and cultural climate, during the Prophet's time it was very different from the present, especially in Indonesia. Here, in the opinion of the author, it is important for a commentator to distinguish between Arabization or Islamization. Because everything from Arabia is not necessarily Islamic, and Islam does not necessarily have to be difficult. Of course, this product of Tafsir needs to be reviewed. If there is a "coercion of meaning" it is feared that it is not the solution obtained, on the contrary, it is a new problem that causes unrest for the people. How not, for example, the problem of understanding verses about jihad. If wrong in Tafsir it will be dangerous. If the verses of jihad are interpreted in a textual and rigid manner, it is not impossible that what happens is the birth of terrorists who actually harm many Muslims themselves. Because the concept of jihad for them is physical war jihad. In fact, to

[88] *Ibid.*, p. 314.
[89] *Ibid.*, p. 314.

interpret the verses of jihad it is necessary to look at sociology when the verse is revealed and then its meaning is relevant to the present context.

At a glance, there are similarities with traditionalist objectivist typologies, namely both textualists. The difference is that the objectivistic revivalist typology understands the Qur'an rigidly and hard and that each Tafsir contains ideology. Because the objective typology of revivalists was born as a response to the secularist movement which was considered a system of "modern ignorance". So it is not surprising if the objective typology of revivalists fully supports the establishment of an Islamic State with an Islamic legal system. According to him the rules of the country must be in accordance with Islam. For example, like the law of thieves must be cut off his hand, the adulterer must be stoned, the murderer must be beheaded and so forth. According to them, Islamic law must be applied in every part of life. Both in terms of social, cultural, economic, political to other life values, all laws and instruments of state law must be replaced with Islamic law. In the sense of Islamic Shari'a must be applied to replace man-made law. In addition, Islamic ideas that they convey, especially related to gender relations, are very accommodating with a patriarchal culture that is still strongly adhered to in the community, namely the thought that sees women as second beings or mere domestic.[90] In addition to HTI, several groups that follow this typology include the Muslim Brotherhood group, Salafi, Tarbiyah Movement, and so on.

b. Subjectivist Typology

Typologies that embrace the flow of subjectivity assert that every Tafsir is entirely the subjectivity of the interpreter, and therefore interpretative truths are relative.[91] Based on this argument according to the group that adheres to this typology, every generation of humanity has the right to reinterpret the Qur'an in accordance with the times. According to this group, in the present era, the Qur'an can be interpreted with assistive sciences which developed in the present era

[90] See M. Nurdin Zuhdi, "Perempuan Dalam Revivalism: Gerakan Revivalism Islam dan Politik Anti Feminisme di Indonesia," in *Musawa: Jurnal Studi Gender dan Islam,* Vol. 9, No. 2, Juli 2010; M. Nurdin Zuhdi, "Kritik Terhadap Pemikiran Gerakan Keagamaan Kaum Revivalism Islam di Indonesia" in *Akademika: Jurnal Pemikiran Islam,* Vol. 16, No. 2, 2011.

[91] Sahiron Syamsuddin, *Hermeneutika…,* p. 75.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

without having to involve the conventional method (ulum al-Qur'an). Such views are among others adopted by Muhammad Shahrur.[92] In interpreting the Qur'an Shahrur is no longer interested in examining the original meaning of a verse or collection of verses. Modern commentators should interpret the Qur'an in accordance with the development of modern science, both exact and non-exact.[93] Usually, Muslims who follow the views of Shahrur get the title of "liberals".

In this study, none of the 26 Tafsirs reviewed were included in the subjective typology. In the sense that subjectivity in Tafsir must exist, but subjectivity in the sense that its Tafsir as with this typological criterion that truly abandons conventional methodology and uses only contemporary methodologies has not been found in the Tafsirs in Indonesia included in this study. The absence of Tafsirs with subjectivist typologies in this study, one of which is influenced by several factors, among them is that there are still many consultants who believe that the conventional method is still relevant to the current context. Then there is no need for other aids in interpreting the Qur'an. In addition, they are still careful with the development of existing contemporary methods such as hermeneutics, so it is only natural that the method they use still uses the classical method.

But there are some ideas of Islamic thinkers in Indonesia who have actually begun using this model of Tafsir with this subjective typology. For example, the thoughts of the Liberal Islam Network (JIL) group in Indonesia. Many of the thoughts of JIL have drawn controversy because they are considered out of the teachings of Islam. For example, regarding interfaith marriage, same-sex marriage, women's leadership, and others. But unfortunately, JIL does not yet have a complete Tafsir, in the sense of a Tafsir that specifically interprets the Qur'an. Actually, there is one book that was published by the JIL group, entitled The Al-Qur'an Study Methodology by Ulil Abshar-Abdalla et al.[94] But in the opinion of the author, this work does not include a commentary on the Qur'an but is a work on the thinking of the methodology of interpreting the Qur'an. Even though there are

[92] Muhammad Shahrur, *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah*, (Damaskus: Dar al-Ahali, 1990).

[93] Sahiron Syamsuddin, *Hermeneutika…,* p. 75-76.

[94] Ulil Abshar-Abdalla, *Metodologi Studi al-Qur'an,* (Jakarta: PT Gramedia Pustaka Utama, 2009).

few examples of Tafsir. However, the author of this book deliberately wrote no more as a Tafsir methodology. So the author did not include the JIL work in this study. In addition to books from the JIL group, perhaps the works of Agus Mustofa when viewed in terms of ideas and ideas could be included in the subjectivist typology. For example in his book entitled Turning Out the Hereafter Not Eternal,[95] *Tahajud Siang Hari Dhuhur Malam Hari,*[96] *Ternyata Adam Dilahirkan,*[97] *Adam Tak Diusir Dari Surga*[98] and other. Like books from the JIL group, the authors of Agus Mustofa also did not include them in this study. Because in the opinion of the author, the books by Agus Mustofa were written not in order to interpret the Qur'an, but these books were written as legitimate tools.

c. Typology of Modernist Quotivists

Unlike the typologies mentioned above, the modernist quasi-objectivist typology is an understanding of the Qur'an using the conventional method that already exists such as asbab al-nuzul, nasikh and mansukh, muhkam and mutasabih and others contained in ulum al-Qur'an, without neglecting the device of new modern-contemporary methods such as the humanities (hermeneutics). According to Sahiron, this typology has something in common with traditionalist quasi-objectivists in terms of the fact that current commentators are still obliged to explore the original meaning, besides using methodical tools of Tafsir, as well as other methodical tools, such as information about the macro history context of the Arab world when the revelation decreases, theories of linguistics and modern literature and hermeneutics.[99] According to Sahiron, the difference is that modernist quasi-objectivist typologies regard the original (historical) meaning only as a starting point for reading the Qur'an in the present; literal

[95] Agus Mustofa, *Ternyata Akhirat Tidak Kekal,* (Surabaya: Padma Press, 2004).

[96]Agus Mustofa, *Tahajud Siang Hari Dhuhur Malam Hari,* (Surabaya: Padma Press, 2005).

[97]Agus Mustofa, *Ternyata Adam Dilahirkan,* (Surabaya: Padma Press, 2007).

[98]Agus Mustofa, *Adam Tak Diusir Dari Surga,* (Surabaya: Padma Press, 2007).

[99] Sahiron Syamsuddin, *Hermeneutika…,* p. 74-75.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

origin of meaning is no longer seen as the main message of the Qur'an.[100]

It is clear that this view does not neglect the text and contextuality of the Qur'an. Muslims who follow this view include Fazlur Rahman with the concept of a double movement. Muhammad al-Thalibi with the concept *al-tafsir al-maqashidi* and Nashr Hamid Abu Zayd with the concept of al-tafsir al-siyaqi.[101] Al-Qur'an does need to be interpreted in accordance with the times, but it should also be remembered that its historical background is then interpreted in the present era. According to Sahiron, today's Muslims must also try to understand the meaning behind the literal message, which Rahman calls the ratio legis, named by al-Thalibi with maqashid (the purposes of the verse) or referred to by Abu Zayd with maghza (verse significance). It is the meaning behind this literal message that must be implemented in the present and the future.[102]

Of the 26 Tafsirs examined, there are 11 Tafsirs for the topology of modernist quasi-activists including: The Contextuality of the Qur'an: Thematic Study of Umar Shihab's Legal Verses in the Qur'an, Inclusive Tafsirs of Islamic Meanings: Linguistic Analysis-Historical Meaning of Islam in the Qur'an Towards Meeting Points of Semitic Religions by Ajat Sudrajat, Social Tafsir: Dialogizing Text with Context by Wayono Abdul Ghaur, Tafsir of Maudhu'i: Solution to the Qur'an on Contemporary Social Problems by Nashruddin Baidan, Life Together with the Qur'an: Al-Quran's Answer to Social Problems by Wayono Abdul Ghaur, Thematic Tafsir of the Qur'an and Society: Building Democracy in Archipelago Civilization by Hasyim Muhammad, Science and Social Verses Method by Andi Rosadisastra , Tafsir Tarbawi: Study of the Analysis and Application of Rohimin's Educational Verses, Revealing the Secrets of the Qur'an: Celebrating the Contextual Tafsir of the work of Wayono Abdul Ghaur, the Happiness Tafsir by Jalaluddin Rahmat, and Tip Human philosophy in the Qur'an by Yunahar Ilyas.

[100] *Ibid.,* p. 75.

[101]See, Nasr Hamid Abu Zayd, *al-Nashsh, al-Sulthah, al-Íaqiqah,* (Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1995), p. 116.

[102] Sahiron Syamsuddin, *Hermeneutika…,* p. 75.

The characteristic of this typology is the product of its Tafsir which is social-based, that is a Tafsir that carries a contextualist spirit. This means that the product of the Tafsir is oriented to the contextuality of the verse, while at the same time not ignoring the meaning of the origin of the verse and the meaning of the historicity of the verse. For example, the Tafsir of Maudhu'i: The Qur'anic Solution to Contemporary Social Problems by Nashruddin Baidan when interpreting verse 32 from surat al-Rum. In the Ministry of Religion's translation, verse 32 of the letter ar-Rum is translated: "... each group feels proud of what is in their class". Baidan translates the verse into "... every party is very proud of what they have".[103]

In addition, the work of Waryono Abdul Ghafur also strongly shows the contextuality of the verse which is so enthralling: Social Tafsir: Dialogizing the Text with the Context and Living Together with the Qur'an: The Qur'an's Answer to Social Problems and Revealing the Qur'an's Secrets: Celebrating Contextual Tafsir. This Tafsir shows how the importance of the values of the Qur'an can be socialized in the midst of the social life of the wider community. The themes carried out in this typological Tafsir are usually actual issues that develop in the community. So that this Tafsir feels more grounded and touches reality.

E. The Trend of The Nusantara Interpretation Paradigm: From the Textual Interpretation Paradigm Towards a Contextualist Interpretation Paradigm

From the analysis of the Tafsirs that appeared in period 2000-2010, most have shown a new trend in the Tafsir paradigm. The new trend in the Tafsir of the Koran here is referred to like the trend of the archipelago's Tafsir paradigm. The archipelago Tafsir paradigm is a product of Tafsirs or Tafsirs of the verses of the Qur'an which have a tendency to contextualize the meaning of the verses of the Qur'an by taking universal principles and ideas of verses which are then adapted to the Indonesian context. The meaning of the Indonesian context is to contextualize the verses of the Qur'an in accordance with culture, customs, customs, language, climate, social, political, economic and geographical location of Indonesia. So, if there are verses from the Koran which are considered less relevant to the development of the

[103] Nashruddin Baidan, *Tafsir Mauḍu'ī: Solusi...,* p. 209.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

times, in this case, the Indonesian context, then the Indonesian commentators in the contemporary period try to interpret the Qur'an in accordance with the spirit to -Indonesia. This archipelago Tafsir paradigm is found in several Tafsirs in Indonesia which began to emerge in several of these periods. For example, the problem of pluralism, in the Tafsirs in Indonesia included in this study "Social Tafsir: Dialogizing Text with Context" by Waryono Abdul Ghafur,[104] independence or slavery,[105] polygamy,[106] and the verses of the Qur'an relating to social issues.

If observed, the Tafsirs of Indonesian commentators at this time have begun to lead to Tafsir which leads to contextual Tafsirs. Although there are not many interpretive products in Indonesia that are aware of the importance of contextuality, especially the 26 Tafsirs examined in this study. Interpreting the Qur'an with a contextual approach is to search for "spirit" or maghzā, ie the meaning behind the verse being interpreted is not merely a textual meaning. That is the paradigm adopted by several Tafsirs in Indonesia. Of the 26 Tafsirs reviewed, there are at least 11 Tafsirs that show the spirit of contextualist Tafsir or the authors refers to the archipelago's Tafsir paradigm. This spirit of contextual Tafsir is indicated by the typology of modernist Tafsirs of quasi-objectivists. But unfortunately, of the 26 Tafsirs studied, only a few, namely 11 interpreters who realized the importance of Tafsir with the contextualist paradigm. The lack of Quranic Tafsirs in Indonesia which prioritizes the importance of the contextualists is certainly very unfortunate.

Then what about the method used? In order to interpret the Qur'an, there are at least a variety of methods offered. As al-Farmawi describes that there are four popular methods of interpreting the Qur'an, yaitu metode *tahlīlī, ijmālī, muqāran dan maudhū'ī.*[107] Namun metode yang paling populer dari keempat metode yang disebutkan di atas, adalah metode *tahlīlī,* dan metode *maudhū'ī.*[108] But in this contemporary era, especially in Indonesian Tafsirs in this study, the

[104] See, Waryono Abdul Ghafur, *Tafsir Social: Mendialogkan…,* p. 10-15.

[105] *Ibid.,* p. 187-193.

[106] See, E. Syibli Syarjaya, *Tafsir Ayat-ayat Ahkam…,* p. 167-179.

[107] Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i…,* p. 11.

[108] M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat,* (Bandung: Mizan, 2003), p. 86.

thematic Tafsir method seems to be the most popular method and becomes a new trend.

To get the universal meaning of the Qur'an, it is not possible to understand it only with bits and pieces, it must be studied thoroughly. This seems to be possible with thematic methods. The method of thematic Tafsir is increasingly in demand by those interested in the study of the Qur'an. In fact, of the 26 Tafsirs reviewed in this study, there were 21 interpreters who used thematic methods. This method is considered the most appropriate method in order to reveal the meanings of the Qur'an more broadly. This thematic Tafsir method will make it easier for readers who want to find the themes they want. Because they can directly refer to the discussion that fits the problem at hand without having to bother linking the problems with each other. This method can not only lead to a relatively more 'objective' understanding of the Koran's view of certain problems in society, but it is also more efficient because it 'overrides' the discussion of verses that are not relevant to the object under study.[109] In fact, according to Syaikh Syaltut, as quoted by Farmawi that thematic Tafsir method is the most ideal method of Tafsir, which needs to be introduced to the general public with the intention of guiding them to know the various instructions contained in the Qur'an.[110] This thematic method has become a new trend in the Tafsir of the Qur'an in Indonesia today.

If the Tafsirs in the classical era still tend to emphasize the exegetical practice that tends to be linear-optimistic when interpreting the Qur'an, where the Qur'an is more a subject than an object, it is not the case with models of modern-era Tafsirs this contemporary, especially the Qur'anic Tafsirs in Indonesia in this study. The contemporary Tafsir paradigm tends to the hermeneutical paradigm (hermeneutical paradigm) which emphasizes the methodological epistemological aspects. In studying the Qur'an, there needs to be an emphasis on the area of methodological epistemology to produce productive reading results *(al-qirā'ah al-muntījah),* rather than repetitive reading *(al-qirā'ah al-tikrāriyyah).*

[109] Abdul Mustaqim, "Epistemology Tafsir Kontemporer: Studi Komparatif Antara Fazlur Rahman dan Muhammad Syahrur," *Disertasi* Pascasarjana UIN Sunan Kalijaga, Yogyakarta, 2006, p. 84-85.

[110] Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i…,* p. 48.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

In the discourse of contemporary Islamic thought, the hermeneutical discourse as a solution to the impasse of Islamic methodology seems to be something inevitable. Contemporary Islamic thinkers such as Arkoun, Nasr Abu Zayd, Hassan Hanafi, Amina Wadud-Muhsin,[111] Fatima Mernissi,[112] Muhammad Shahur,[113] and other figures always allude to the importance of this method.[114] The basic assumption of proponents of hermeneutics is that Tafsir using conventional methodologies is less relevant for the current context, so it needs to be assisted by the methodology of contemporary Tafsirs, one of which is hermeneutics.

Whereas what is meant by the hermeneutic paradigm is a Tafsir of traditional (classical) texts where a problem must always be directed at how we can always understand the text in the present context where the situation is very different.[115] The hermeneutic Tafsir that stands out in the contemporary paradigm of Tafsir of this era necessitates that every verse text from the Qur'an needs to be suspected, namely trying to reveal what interests or ideologies are actually stored behind the Tafsir of the text of the verse. So that by using this hermeneutic method it is expected that the universal meaning of the verses of the Qur'an can be revealed in accordance with the spirit of the era. Apparently, this hermeneutic Tafsir to be new trends is quite prominent in interpretive

---

[111] See, Amina Wadud-Muhsin, *Qur'an and Woman,* (Kuala Lumpur: Fajar Bakti, 1992)

[112] See, Fatima Mernissi, *al-Shulthanat al-Munsiyyat: Nisa Ra'isat Dawlah fial-Islam,* Trans. Abd Al-Hadi Abbas dan Jamill Mu'alla, (Damsyiq: Dar al-Hasad wa al-Tauzi, 1994)

[113] See, Muhammad Shahrur, *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah,* (Damaskus: Dar al-Ahali, 1990).

[114] Among other figures who offer methodological reforms in Islam include: Mahmud Syaltut, *Islam Aqidah wa Syari'ah,* (Mesir: Dar al-Qalam, tt.); Yusuf al-Qardlawi, *al-Ijtihad fi al-Syari'ah al-Islamiyah Ma'a Nazarat Tahliliyah fi al-Ijtihad al-Mu'asir,* (Kuwait: Dar al-Qalam, tt); Ali Syari'ati, *On The Sociology of Islam,* trans. Hamid Algar, (Berkeley: Mizan Press,1979); Mahmud Muhammad Taha dan Abdullahi Ahmed an-Na'im in *The Second Message of Islam,* trans. Abdullahi Ahmed an-Na'im, (Syracuse: Syracuse University Press, 1987); Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition,* (Chicago: University of Chicago Press, 1982); Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspektive of Interreligious Solidarity against Oppression,* (Oxford: Oneworld, 1997).

[115] Abdul Mustaqim, *Pergeseran Epistemology Tafsir,* (Yogyakarta: Pustaka Pelajar, 2008), p. 86.

works that developed in Indonesia in the current era, compared to previous eras.

The emergence of new trends both in terms of methods and approaches to the Tafsir of the Qur'an cannot be denied has given birth to a new product in its Tafsir. New methods and approaches to Tafsir will produce different interpretive products, both in terms of Tafsirs, typologies, and political interests behind the process of interpreting the Qur'an. Thus, the Tafsir of the verses of the Koran is not only a practice of expressing God's messages but also as a means for the commentators to discuss and criticize discourses that are marginalized by power. Theoretically, this research confirms that the Tafsir of the Qur'an is not only abstract and transhistorical, but the Tafsir of the Qur'an always continues to develop critically and carry out social transformations of the values that prevail and develop in society.

F. Conclusion

From the description and analysis above, the conclusions that can be drawn are that the Tafsir of the Qur'an in Indonesia that emerged in 2000-2010 has given rise to a lot of diversity and uniqueness, both in terms of method/approach to Tafsir, Tafsir, and typology of interpretive thinking. First, of the 26 Tafsirs that have been analyzed, apparently most (21 Tafsirs) are dominated by thematic methods (maudhu'i). In Indonesia, especially in the period 2000-2010, this thematic method has become a trend in interpreting the Qur'an. In addition, the emergence of new trends in the use of the hermeneutical approach has confirmed that there has been a shift in the Tafsir of the Qur'an in Indonesia. If in previous periods there were still many product Tafsirs with the textualist paradigm, it was different from the product of Tafsir which used this hermeneutic approach, because this product of Tafsir with the hermeneutic approach requires that the verses of the Qur'an should be interpreted in a contextualist, not a textual spirit. Tafsir of the Qur'an with this kind of contextualist paradigm is expected to be able to answer the actual problems of the present. The occurrence of new trends in methods and approaches which then gave birth to the style and typology of thought Tafsirs has contributed greatly to the development of contemporary interpretive thinking, especially in Indonesia.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

Second, out of the 26 Tafsirs that have been analyzed, there have been 5 Tafsirs, namely: linguistic features (8 Tafsirs), social-style patterns (11 Tafsirs), fiqh patterns (3 Tafsirs), theological features (4 Tafsirs) and scientific styles (2 Tafsirs). The birth of various kinds of Tafsirs has indicated that the Qur'an can be approached with various methods and approaches. The use of different methods and approaches will give birth to different reservoirs or Tafsirs. The birth of various kinds of Tafsirs has also indicated that Tafsir is a form of response to various kinds of problems that exist in the midst of society. Of the five types of Tafsirs, the social-style pattern is the style that is considered most appropriate to the spirit of the era. Because this social-community Tafsir can respond to the problem of society in accordance with the culture that surrounds it. It is this social-community Tafsir that can answer the actual problems of the present. In addition, the emergence of various types of Tafsirs has shown the existence of sensitivity or concern for Muslims towards actual problems that are currently developing, especially in Indonesia.

Third, out of 26 Tafsirs that have been analyzed, there have been 4 typologies of interpretive thinking, namely: the typology of traditionalist objectivists, the objective typology of revivalists, the typology of subjectivists and the typology of modernist objectivists. The birth of various types of the typology of interpretive thinking has confirmed that every Tafsir in the Islamic intellectual treasure will never be able to be released from reality, goals, interests, and certain tendencies. Therefore, it is important to realize that every product of Tafsir needs to be suspected. So in this context, the readers of the Tafsir are required to be critical of each product Tafsir. This study solely does not only want to show diversity and uniqueness, both in terms of methods, patterns, typologies and contributions given by Qur'anic interpreters in Indonesia in the development of contemporary Qur'anic commentary ideas. Moreover, this study of the Quranic Tafsirs in Indonesia also confirms that a Tafsir of the Koran is not a sacred work that is impermeable to criticism. Critical discourse analysis with the hermeneutic approach used in this study shows clearly that a Tafsir, with its various features or typologies, has brought a variety of interests. [.]

References

Abror, Indal. “Potret Kronologis Tafsir Indonesia,” dalam *Jurnal Esensia*, Vol. 3, No. 2, Juli 2002.

Abshar-Abdalla, Ulil. *Metodologi Studi l-Qur'an*, Jakarta: PT Gramedia Pustaka Utama, 2009.

Al-Aridl, Ali Hasan. *Sejarah Metodologi Tafsir*, Jakarta: CV Rajawali, 1992.

Al-Farmawi, Abd. Al-Hayy. *Metode Tafsir Mawdhu'i: Suatu Pengantar*, terj. Surya A. Jamrah, Jakarta: PT Raja Garafindo Persada, 1994.

Al-Qardlawi, Yusuf. *al-Ijtihad fi al-Syari'ah al-Islamiyah Ma'a Nazarat Tahliliyah fi al-Ijtihad al-Mu'asir*, Kuwait: Dar al-Qalam, tt

Aminuddin, Luthfi Hadi. *Tafsir Ayat Ahkam*, Ponorogo: STAIN Ponorogo Press, 2008.

An-Na'im, Mahmud Muhammad Taha dan Abdullahi Ahmed. *The Second Message of Islam*, terj. Abdullahi Ahmed an-Na'im, Syracuse: Syracuse University Press,1987.

Arkoun, Mohammed. *Tarikhiyyat al-Fikr al-Arabi al-Islami*, Beirut: Markaz Al-Anma', 1977.

Ath-Thalibi, *'Iyal Allah*, Tunis: Saras li-l-Nasyr, 1992.

Baidan, Nashruddin. *Metode Penafsiran al-Qur'an: Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip*, Yogyakarta: Pustaka Pelajar, 2002.

Baidan, Nashruddin. *Tafsir Maudhu'i: Solusi Qur'ani atas Masalah Sosial Kontemporer*, Yogyakarta: Pustaka Pelajar, 2001.

Chadjim, Achmad. *Al-falaq: Sembuh dari Penyakit Batin dengan Surah Subuh*, Jakarta: Serambi Ilmu Semesta, 2002.

Chadjim, Achmad. *Al-Fatihah: Membuka Mata Batin dengan Surah Pembuka*, Jakarta: Serambi Ilmu Semesta, 2002.

Chodjim, Achmad. *Menerapkan Surah Yasin dalam Kehidupan Sehari-hari*, Jakarta: Serambi Ilmu Semesta, 2008.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

Dahlan, H. Zaini. *Tafsir al-Qur'an Juz 30*, Yogyakarta: Masjid Baitul Qahhar dan LAZIS UII, 2007.

Esack, Farid. *Qur'an, Liberation, and Pluralism: An Islamic Perspektive of Interreligious Solidarity against Oppression*, Oxford: Oneworld, 1997.

Ghafur, Waryono Abdul. *Hidup Bersama al-Qur'an: Jawaban al-Qur'an Terhadap Problematika Sosial*, Yogyakarta: Pustaka Rihlah, 2007.

Ghafur, Waryono Abdul. *Menyingkap Rahasia al-Qur'an: Merayakan Tafsir Kontekstual*, Yogyakarta: eLSAQ Press, 2009.

Ghafur, Waryono Abdul. *Tafsir Sosial: Mendialogkan Teks dengan Konteks*, Yogyakarta: eLSAQ, 2005.

Gusmian, Islah. *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, Jakarta: Teraju, 2003.

Hanafi, Hassan. *Muqaddimah fi 'Ilm Al-Istighrab*, Kairo: Dar Al-Fanniyyah, 1991.

Hasan, Abd. Khaliq. *Tafsir Ibadah*, Yogyakarta: LKiS Pelangi Aksara, 2008.

Howard M. Federspiel, *Kajian al-Qur'an di Indonesia dari Mahmud Yunus hingga Quraish Shihab*, Bandung: Mizan, 1996.

Ilyas, Yunahar. *Tipologi Manusia Menurut al-Qur'an*, Yogyakarta: Labda Press, 2007.

Johns, AH "Quranic Exegesis in the Malay-Indonesian World: An Introduction Survey" dalam Andrew Rippin (ed.), *Approaches to the History of the Tafsir of the Qur`ân*, Oxford: Clarendon Press, 1988.

Johns, AH "Islam in the Malay World: An Exploratory Survei with Some Reference to Quranic Exegesis" dalam *Islam in Asia*, Vol. II, Southeast, and East Asia, edited by Raphael Israeli and Anthony H. Johns. Jerusalem: The Magnes Press, The Hebrew University, 1984.

Johns, AH "Qur'anic Exegesis in The Malay World: In Search of a Profile," dalam Andre Rippin, (ed.), *Approaches to The History of the Tafsir of the Qur'an*, Oxford: Oxford University Press, 1998.

Lombard, Denys. *Kerajaan Aceh: Zaman Sultan Iskandar Muda (1607-1636),* Jakarta: Kepustakaan Populer Gramedia, 2006.

Mernissi, Fatima. *al-Shulthanat al-Munsiyyat: Nisa Ra'isat Dawlah fial-Islam,* terj. Abd Al-Hadi Abbas dan Jamill Mu'alla, Damsyiq: Dar al-Hasad wa al-Tauzi, 1994.

Mudjab, Ahmad. *Qur'ān al-Karim, Bayāni: Memahami Makna al-Qur'an,* Yogyakarta: Mitra Pustaka, 2002.

Muhammad, Hasyim. *Tafsir Tematik al-Qur'an dan Masyarakat: Membangun Demokrasi dalam Peradaban Nusantara,* Yogyakarta: TERAS, 2007.

Muhith, Nur Faizin. *Menguak Rahasia Cinta dalam al-Qur'an,* Surakarta: Indiva Publishing, 2008.

Muhsin, Amina Wadud. *Qur'an and Woman,* Kuala Lumpur: Fajar Bakti, 1992.

Munawir, M. Fajrul. *Konsep Sabar dalam al-Qur'an: Pendekatan Tafsir Tematik,* Yogyakarta: TH Press, 2005.

Mun'im, A. Rofiq Zainul. *Tafsir Surah al-Fatihah,* Yogyakarta: Forstudia, 2004.

Mustaqim, Abdul. "Epistimologi Tafsir Kontemporer: Studi Komparatif antara Fazlur Rahman dan Muhammad Syahrur," *Disertasi* Pascasarjana UIN Sunan Kalijaga, Yogyakarta, 2006

Mustaqim, Abdul. *Madzahibut Tafsir: Peta Metodologi Penafsiran al-Qur'an Priode Klasik Hingga Kontemporer,* Yogyakarta: Nun Pustaka, 2003.

Mustaqim, Abdul. *Pergeseran Epistemologi Tafsir,* Yogyakarta: Pustaka Pelajar, 2008

Mustofa, Agus. *Adam Tak Diusir Dari Surga,* Surabaya: Padma Press, 2007.

Mustofa, Agus. *Tahajud Siang Hari Dhuhur Malam Hari,* Surabaya: Padma Press, 2005.

Mustofa, Agus. *Ternyata Adam Dilahirkan,* Surabaya: Padma Press, 2007.

Mustofa, Agus. *Ternyata Akhirat Tidak Kekal,* Surabaya: Padma Press, 2004.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

Purwanto, Agus. *Ayat-ayat Semesta: Sisi al-Qur'an yang Terlupakan,* Bandung: Mizan Media Utama, 2008.

Rahman, Fazlur. *Islam and Modernity: Transformation ofan Intellectual Tradition,* Chicago: University of Chicago Press, 1982.

Rahmat, Jalaluddin. *Tafsir Kebahagiaan: Pesan Al-Qur'an Menyikapi Kesulitan Hidup,* Jakarta: Serambi Ilmu Semesta, 2010.

Rahmat, M. Imdadun. *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah Ke Indonesia,* Jakarta: Erlangga, 2005.

Rippin (ed.), Majid Daneshgar, Peter G. Riddell and Andrew. *The Qur'an in the Malay-Indonesia Word: Context and Tafsir,* New York: Routledge, 2016.

Rohimin, *Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan,* Yogyakarta: Nusa Media dan STAIN Bengkulu Press, 2008.

Rosadisastra, Andi. *Metode Ayat-ayat Sains dan Sosial,* Jakarta: Amzah, 2007.

S. Labib, Rokhmat. *Tafsir al-Wa'ie,* Jakarta: Wadi Press, 2010.

Sembilan, Tim. *Tafsir Maudhu'i Al-Muntaha,* Yogyakarta: Pustaka Pesantren, 2004.

Setiawan, M. Nur Kholis. *Pribumisasi al-Qur'an: Tafsir Berwawasan Keindonesiaan,* Yogyakarta: Kaukaba Dipantara, 2012.

Shahrur, Muhammad. *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah,* Damaskus: Dar al-Ahali, 1990.

Shihab, M. Quraish. "Metode Penyusunan Tafsir yang Berorientasi Pada Sastra, Budaya dan Kemasyarakatan," *Makalah,* 1984.

Shihab, M. Quraish. *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat,* Bandung: Mizan, 2003.

Shihab, Umar. *Kontekstualitas al-Qur'an: Kajian Tematik atas Ayat-ayat Hukum dalam al-Qur'an,* Jakarta: Penamadani, 2003.

Sudrajat, Ajat. *Tafsir Insklusif Makna Islam: Analisis Linguistik-Historis Pemaknaan Islam dalam al-Qur'an Menuju Titik*

Temu Agama-agama Semitik, Yogyakarta: AK Group Yogya, 2004.

Syaltut, Mahmud. *Islam Aqidah wa Syari'ah,* Mesir: Dar al-Qalam, tt.

Syamsuddin, Sahiron. *Hermeneutika dan Pengembangan Ulumul Qur'an,* Yogyakarta: Nawesea Press, 2009.

Syamsuddin, Sahiron. *Muhammad Šahrurs Koranhermeneutik und die Debatte um sie bei muslimischen Autoren*, Otto-Friedrich Universitat Barberg, 2006.

Syari'ati, Ali. *On The Sociology of Islam,* terj. Hamid Algar, Berkeley: Mizan Press, 1979.

Syarjaya, E. Syibli. *Tafsir Ayat-ayat Ahkam,* Jakarta: Rajawali Press, 2008.

Wahid, Sa'ad Abdul. *Tafsir al-Hidayah: Ayat-ayat Akidah*, Yogyakarta: Suara Muhammadiyah, 2003.

Wassil, Jan Ahmad. *Memahami Isi Kandungan al-Qur'an* Jakarta: UI-Press, 2001.

Yusuf, M. Yunan. "Perkembangan Metode Tafsir Indonesia," dalam *Majalah Pesantren,* Vol. 8, No. 1, 1991.

Zayd, Nasr Hamid Abu. *al-Nashsh, al-Sulthah, al-Íaqiqah,* Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1995.

Zayd, Nasr Hamid Abū. *Mafhum al-Naṣṣ: Dirāsat fī 'Ulūm al-Qur'ān*, Kairo: al-Hay'ah al-Misriyah, 1993.

Zuhdi, M. Nurdin. "Perempuan dalam Revivalisme: Gerakan Revivalisme Islam dan Politik Anti Feminisme di Indonesia," dalam *Musawa: Jurnal Studi Gender dan Islam,* Vol. 9, No. 2, Juli 2010.

Zuhdi, M. Nurdin. *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi hingga Kontekstualisasi,* Yogyakarta: Kaukaba Dipantara, 2014.

Zuhdi, M. Nurdin. "Kritik Terhadap Pemikiran Gerakan Keagamaan Kaum Revivalisme Islam di Indonesia" dalam *Akademika: Jurnal Pemikiran Islam,* Vol. 16, No. 2, 2011.

 DOI://dx.doi.org/10.24042/jw.v1i1.2840

Al-Jāmi'ah: Journal of Islamic Studies - ISSN: 0126-012X (p); 2356-0912 (e)
Vol. 57, no. 1 (2019), pp.143-166, doi: 10.14421/ajis.2019.57143-166

INDONESIAN INTERPRETATION OF THE QUR'AN ON KHILĀFAH
The Case of Quraish Shihab and Yudian Wahyudi on Qur'an 2: 30-38

M. Djidin*; Sahiron Syamsuddin**
* State Institute for Islamic Studies (IAIN) Ternate; **Sunan Kalijaga State Islamic University (UIN) Yogyakarta
email: djidin.ternate@gmail.com

Abstract

Today the issue of building al-khilāfah al-islāmīyah (Islamic Caliphate) has been raised by Hizbut Tahrir Indonesia (HTI). One of its arguments is that it is obligatory, because Qur'an, 2:30 mentions the term khalīfah. However, this argument has been questioned by many Muslim scholars. Some of them are Quraish Shihab and Yudian Wahyudi. In this article a comparative study is conducted in such a way we can provide readers with a 'direct' comparasion between Shihab's and Wahyudi's thoughts. The emphasis of their differences is shown more clearly than their similarities. Some important points that are discussed here are their interpretations of Qur'an, 2: 30-38. After analyzing their statements expressed in their writings and interviews, we have found that both have the same idea that Qur'an, 2: 30 does not talk about the Islamic Caliphate, and therefore, it cannot be used as an argument for its building. We have also found that they have exegetical differences that might refer to the fact that Shihab has much emphasis on the 'historical meaning' of the verses, whereas Wahyudi prefers their 'significance' for human beings. [Wacana khilafah Islam di Indonesia menguat seiring dengan kehadiran Hizbut Tahrir Indonesia (HTI). Salas satu argumen mereka adalah adanya istilah khalīfah dalam Qur'an, 2: 30. Namun argument tersebut justru menjadi persoalan bagi pemikir muslim lainnya, dua diantaranya Quraish

Shihab dan Yudian Wahyudi. Dalam tulisan ini diharapkan pembaca dapat melihat secara langsung perbandingan dua pemikiran tersebut. Beberapa point penting yang diperdebatkan adalah tafsir ayat Qur'an, 2: 30-38. Berdasarkan analisis pada karya tulis dan wawancara, keduanya sama – sama menunjukkan bahwa ayat tersebut di atas tidak membahas al-khilāfah al-islāmīyah. Meskipun keduanya sependapat, masing-masing memberikan tekanan yang berbeda dimana Shihab lebih ke makna historis, sedangkan Wahyudi condong ke signifikasi bagi kemanusiaan.]

Keywords: Caliphate, Hizb al-Taḥrīr, Quraish Shihab, Yudian Wahyudi, exegesis

A. Introduction

Qur'an 2: 30 is one of Qur'anic verses used by the Hizb al-Taḥrīr to argue for its political interest in re-building the Islamic chaliphate. However, the question is whether the verse that consists of, among others, the word *khalīfa* really deals with it. It has been interpreted by many scholars from the past until now. They point out that it does not refer to the idea that has been proposed by the organisation. For example, al-Ḥusayn ibn Muḥammad al-Dāmaghānī in his work *Iṣlāḥ al-Wujūh wa al-Naẓā'ir* that the word means *badalan min man maḍā min al-jinni* (successor of the jinns who had passed away [from their cultivating the earth]).[1] So, for him, the verse does not deal with the establishment of Islamic state. Similar opinions are expressed by many other interpreters.

In the Indonesian context, many experts have also contibuted to this discourse. However, in order that this article is focused, we discuss here the interpretations proposed by Quraish Shihab and Yudian Wahyudi. At least, there are two reasons why we choose these scholars. First, they are experts in Qur'an exegesis. Shihab wrote some exegetical works, such as *Tafsir al-Mishbah* and *Al-Qur'an dan Maknanya* (the Qur'an and its Meaning), and many books on the Qur'an, such as *Membumikan Al-Qur'an*. Wahyudi's works vary in terms of their subject matters. His dissertation that was written in McGill University deals with, among others, the Qur'anic hermeneutics proposed by Muḥammad 'Ābid al-Jābirī, Ḥasan Ḥanafī and Nurcholish Madjid. He also wrote many books

[1] See al-Ḥusayn ibn Muḥammad al-Dāmaghānī, *Iṣlāḥ al-Wujūh wa al-Naẓā'ir* (Beirut: Dar al-'ilm, 1970), p. 162.

and articels on Islamic studies in general. Some of them are published in English and some in Indonesian. Second, in some cases, they have proposed new ideas in the field of Qur'an interpretation. In our prior research, we have found that Wahyudi interpreted some Qur'anic verses in a new 'symbolic' perspective and in such a way they should be applied in the lives of Muslims. New ideas can also be found in Shihab's works.

In this article a comparative study is conducted in such a way we can provide readers with a 'direct' comparasion between Shihab's and Wahyudi's thoughts. The emphasis of their differences is shown more clearly than their similarities. Some important points that are discussed here are their interpretations of Qur'an 2: 30-37 and certain factors that are probably relevant to them and some exegetical implications. Before these points are discussed, short biographies of the two scholars will be presented, so that readers will know in more details.

B. Short Biographies in Comparison

Shihab and Wahyudi differ in many ways as illustrated below. Shihab was born in Rampang, South Sulawesi, on February 16, 1944, while Wahyudi was born in Balikpapan, East Kalimantan, on April 17, 1960.[2] Shihab comes from an educated Arab family because his father, Abdurrahman Shihab, is a professor in the field of interpretation, even successful businessman and politician in South Sulawesi.[3] On the other hand, Asmin Prajabangsa, Wahyudi's father, was an army (army) from Banyumas, Central Java, which was assigned to Balikpapan in 1947/1948. His main direct task is to defend the oil refinery in Sangasanga.[4]

---

[2] Yudian Wahyudi, *Jihad Ilmiah: Dari Tremas ke Harvard*, 4th edition (Yogyakarta: Pesantren Nawesea Press, 2018), p. 231; Yudian Wahyudi, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton*, 4th edition (Yogyakarta: Pesantren Nawesea Press, 2017), p. 227; Yudian Wahyudi, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, 2nd edition (Yogyakarta: Pesantren Nawesea Press, 2016), p. 95.

[3] Shihab's biography is mostly derived from his official website: 'About', *Muhammad Quraish Shihab Official Website*, http://quraishshihab.com/about/, accessed 30 Jan 2017; 'Biografi M. Quraish Shihab', *Tafsir Al-Mishbah - M. Quraish Shihab* (27 Dec 2010), https://tafsiralmishbah.wordpress.com/biografi-m-quraish-shihab/, accessed 1 Feb 2017.

[4] Yudian Wahyudi, interview (18 Feb 2018); Wahyudi, *Jihad Ilmiah,* pp. xviii–xxxiv; Wahyudi, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton*, p. 227; Wahyudi, *Dari*

Abdurrahman had a contribution in the field of higher education in Makassar: rector of the Indonesian Muslim University (UMI, the largest private university in eastern Indonesia) in 1959-1965 and rector of IAIN Alauddin in 1972-1977.[5] Asmin, on the other hand, was active as a village cleric: initiated the construction of Darussalam mosque in Klandasan Ilir village, Balikpapan, *imam and khatib*, led *tahlil* (traditional religious ritual of prayer for the dead), even buried the dead because he was the grandson of a kyai, who was forced to flee to Banyumas with Pangeran Diponegoro captured by the Dutch in 1830.[6]

Shihab completed his basic education in Makassar,[7] while Wahyudi was in Pacitan, not in his hometown.[8] Shihab continued his secondary education in Malang, East Java, while '*nyantri*' (studied Islam) at the Al-Faqihiyyah Islamic Boarding School in Darul Hadits,[9] whereas Wahyudi continued to Pondok Pesantren (Islamic boarding school) of Tremas (1973-1978) and Pondok Krapyak (Madrasah Al-Munawwir, 1978-1979). At the time of graduation from Islamic junior high school at Tremas (1976) and Madrasah Aliyah (Islamic senior high school) at Al-Munawwir (1979), Wahyudi won the first place award (even after only three months in the first level at Tremas he jumped to the second level).[10] In 1958, Shihab left for Cairo, Egypt. He was accepted in the second level of al-Madrasa

---

McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati', p. 227.

[5] See.'About'; 'Biografi M. Quraish Shihab'.

[6] Yudian Wahyudi, interview (18 Feb 2018); Yudian Wahyudi, *Perang Diponegoro: Tremas, SBY dan Ploso*, 3rd edition (Yogyakarta: Pesantren Nawesea Press, 2014), p. 25.

[7] See.'About'; 'Biografi M. Quraish Shihab'.

[8] Wahyudi went to a school in the Madrasah Ibtidaiyah (elementary Islamic school) Darutta'lim, Damung village in Balikpapan up to grade 4 (1967-1970) because he moved to Sekolah Dasar Negeri (State elementary school) 55 in Jalan Baru, Balikpapan in 1970. He did not go up to the fifth grade/level because he was naughty. Because of his unstoppable delinquency, he was sent to the Tremas Islamic Boarding School in Arjosari, Pacitan, East Java (December 25, 1972). In the evening I studies Islam and in the morning went to an elementary school at Tremas, the village where President Susilo Bambang Yudhoyono was born.

[9] See.'About'; 'Biografi M. Quraish Shihab'.

[10] Wahyudi, *Jihad Ilmiah*, p. 231; Wahyudi, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton*, p. 227; Wahyudi, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, p. 95; Yudian Wahyudi, interview (18 Feb 2018).

al-Thanawiya in Al-Azhar.[11] On the other hand, Wahyudi really wanted to go to Al-Azhar University, but his father did not allow it. "Egypt is at war with Israel. During the war there are many stray bullets, even though stray bullets did not know you. It is enough for the father to experience (as an army). My children, especially you, should not experience it."[12]

In 1967, Shihab won the Lc title. (French B.A.; undergraduate level) from Qur'an Interpretation and Hadith Studies Department of the Faculty of Uṣūl al-Dīn, Al-Azhar University,[13] while Wahyudi won B.A. and the Drs. (doctorandus) (at the Duch level for M.A.) from the Shariah Faculty of Sunan Kalijaga State Islamic Instutute (IAIN) of Yogyakarta in 1982 and 1987. He also won B.A. from the Faculty of Philosophy at Gajah Mada University in 1986 and did "Kuliah Kerja Nyata (a field course for community development) (?).[14] In 1969 Shihab won the M.A. from the same faculty in the field of Qur'an interpretation with the thesis "Al-I'jaz al-Tasyri'i li Al-Quran al-Karim".[15] On the other hand, Wahyudi received the M.A. degree from McGill University, Montreal, Canada, in 1993 with a thesis "Hasbi's Theory of *Ijtihad* in the Context of Indonesian *Fiqh*".[16]

Upon his return from Cairo to Makassar, Shihab was appointed to be vice-rector who was in charge for academic and student Affairs of Alauddin Institute of Islamic Studies (IAIN Alauddin), coordinator of Private Universities (Region VII of Eastern Indonesia) and assistant chief of Police of East Indonesia in the field of mental development. He also had carried out various research with themes, among others, "Application of Religious Harmony in East Indonesia" (1975) and "South Sulawesi Waqf Problems" (1978).[17] On the other hand, upon returning

[11] See.'About'; 'Biografi M. Quraish Shihab'.

[12] Wahyudi, *Jihad ilmiah*, p. xxxiv.

[13] 'About'; 'Biografi M. Quraish Shihab'.

[14] Wahyudi, *Jihad Ilmiah,* p. 231; Wahyudi, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton*, p. 227; Wahyudi, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, p. 95.

[15] See 'About'; 'Biografi M. Quraish Shihab'.

[16] Wahyudi, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, p. 95; Yudian Wahyudi, 'Hasbi's Theory of Ijtihad in the Context of Indonesian Fiqh.', Ph.D. Dissertation (Montreal: McGill University, 1993).

[17] See 'About'; 'Biografi M. Quraish Shihab'.

from Montreal to Yogyakarta in 1993, Wahyudi had not held a structural position at his campus. He used "free time" as a young lecturer by continuing the translation he had begun since 1982. Wahyudi shifted from the translation of Arabic books to that of English ones into Indonesian. He even took an English course for the TOEFL again and French course. He also taught in Yogyakarta (Cokroaminoto University and Student Islamic Studies Institute) and Surakarta (STAIN and Cakradonya Da'wah College) in addition to his own campus.[18]

In 1980, Shihab continued his doctorate at Al-Azhar,[19] whereas Wahyudi continued his doctorate to McGill in 1995.[20] In just two years, Shihab, with the title of his dissertation "Naẓm al-Durar li al-Biqa'i: Taḥqiq wa Dirāsah", won a doctorate degree in the field of Qur'anic sciences, with the title cum laude accompanied by the first level of award (*mumt*ā*ẓ ma'a al-sharaf al-ūl*ā).[21] On the other hand, Wahyudi earned his Ph.D. with a dissertation "'The Slogan Back to the Qur'an and the Sunna': Comparative Responses of Hasan Hanafi, Muhammad Abid al-Jabiri and Nurcholish Madjid" in 2002.[22] During his doctoral program, Wahyudi became chair of the Canadian Indonesian Student Association (1997), the Founding President of the Indonesian Academic Society (1998-1999), translated French, English and Arabic works into Indonesian[23], and presented articles in international conferences held in five continents

---

[18] Wahyudi, *Jihad Ilmiah*, p. 231; Wahyudi, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton,* p. 227; Wahyudi, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, p. 95.

[19] See 'About'; 'Biografi M. Quraish Shihab'.

[20] Wahyudi, *Jihad Ilmiah*, p. 231; Wahyudi, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton*, p. 227; Wahyudi, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, p. 95.

[21] See 'About'; 'Biografi M. Quraish Shihab'.

[22] Yudian Wahyudi, 'The Slogan "Back to the Qur'an and the Sunna" : A Comparative Study of the Responses of Hasan Hanafi, Muhammad 'Abid al-Jabiri and Nurcholish Madjid', PhD. Dissertation (Montreal: McGill University, 2002).

[23] The number of translations during twenty years (1982-2002) is 53 books. See Wahyudi, *Dari Tremas ke Harvard*, p. 231; Wahyudi, *Dari Harvard ke Yale dan Princeton,* p. 227; Wahyudi, *Dari McGill ke Oxford: Bersama Ali Shari'ati dan Bint al-Shati*', p. 95.

(1997-2001). The presented papers were then published in America[24], Europe (three in Oxford: Oxford University Press,[25] Blackwell,[26] and Elsevier, 2006; and two in London, 2002[27] and 2003[28]).

After his return to Indonesia, Shihab was assigned in 1984 as lecturer at the Ushuluddin Faculty and Faculty of Postgraduate Studies, Syarif Hidayatullah Institute of Islamic Studies (now: State Islamic University) in Jakarta.[29] On the other hand, Wahyudi did not immediately return to Indonesia after earning his Ph.D. degree, but became a Visiting Scholar at Harvard Law School (2002-2004), a member of the American Association of University Professors (since 2004) and a professor at Tufts University, Medford, MA, USA (2004-2005).[30] Shihab is also active outside the campus. He is believed to have held various positions, including the Chair of the Central Indonesian Ulama Council (MUI) (1984-...), member of the Lajnah Pentashih Al-Quran, Ministry of Religious Affairs (1989-...); member of the National Education Advisory Board (1989- ...), and chair of the Development Institution Management of Sharia Sciences, Management of the Consortium of the Religious Sciences of the Ministry of Education and Culture; and Assistant General Chair of the Indonesian Muslim Scholars Association (ICMI).[31] Upon his return from America, Wahyudi has become a lecturer in the Department of Comparative Islamic Legal Schools in the Faculty of Sharia, Sunan Kalijaga State

---

[24] Yudian Wahyudi, 'Arab Responses to Hasan Hanafi's Muqaddima fi'Ilm al-Istighrāb', *The Muslim World*, vol. 93, no. 2 (2003), pp. 233–48.

[25] Yudian Wahyudi, 'Ali Shari'ati and Bint Al-Shāṭi' on Free Will: A Comparison', *Journal of Islamic Studies*, vol. 9, no. 1 (Oxford University Press, 1998), pp. 35–45.

[26] Yudian Wahyudi, 'Hassan Hanafion Salafism and Secularism', in *The Blackwell Companion to Contemporary Islamic Thought* (Oxford: John Wiley & Sons, Ltd, 2007), pp. 257–70.

[27] Y. Wahyudi, 'The Debate about the Sarfa: Pro and Against', *Islamic Quarterly*, vol. 46, no. 3 (2002), pp. 235–46.

[28] Yudian Wahyudi, 'The Epistemology of Al-Munqidh Min Al-Dala', *Islamic Quarterly*, vol. 47, no. 1 (2003), pp. 19–33.

[29] See 'About'; 'Biografi M. Quraish Shihab'.

[30] He also received the Postdoctoral Program at the Library of Congress, Washington, D.C., but was not taken because he chose Harvard Law School.

[31] See 'About'; 'Biografi M. Quraish Shihab'.

Islamic University (UIN) in Yogyakarta, since 2005.[32]

In the midst of the above activities, Shihab was also active in scientific activities both at home and abroad. He was also active in writing and publishing articles and books. In *Pelita* newspaper, every Wednesday he writes in the "Pelita Hati" rubric. He also cared for the "Tafsir Al-Amanah" rubric in the *Amanah* two-week magazine (published in Jakarta). He was also a member of the Editorial Board of *Journal Ulumul Qur'an* and *Mimbar Ulama* Magazine (both published in Jakarta).[33] On the other hand, Wahyudi initiated the establishment of the Nawesea Islamic Boarding School (2006), the Nawesea Press Islamic Boarding School (2006), Yudian W. Asmin Fellowship (a scholarship for Sunan Averrous junior high school students, since 2011), became Chair of the Al-Quran University Science Center (2007-2011), Deputy Rois Syuriah of provincial branch of the Nahdlatul Ulama (2006-2011), became Dean of the Faculty of Sharia UIN Sunan Kalijaga (2007), Tarekat founder of Tarekat Sunan Anbia (17 April 2015), rector of Sunan Kalijaga State Islamic University (since 2016), chief of regional private Islamic higher Education of Coordinator III (since 2016). Finally, he was acclaimed as President of the Asian Islamic Universities Association (11 November 2017) and the founder of the Center for Pancasila and State Defense Studies at Sunan Kalijaga State Islamic University.[34]

Shihab's interest in the interpretation of the Qur'an is well-founded. From an early age, 6-7 years, he has been educated with the Qur'an. He had to take part in a recitation held by his own father. Besides his father ordered him to read it, he also described many times Qur'anic stories.[35] Similarly, Wahyudi had also studied the Qur'an since he was 7 years old directly under the guidance of his father. This process was strengthened because he attended the Darutta'lim Islamic elementary school. However, since his moving to State elementary school (Sekolah Dasar Negeri) 55, his salary has been less regular. He replaced the teacher's teacher until he was banished to Pondok (Islamic borading school) of Tremas, where his

[32] Yudian Wahyudi, interview (17 Apr 2018).

[33] See 'About'; 'Biografi M. Quraish Shihab'.

[34] Decree of the Rector of UIN Sunan Kalijaga Yogyakarta Number 143 in 2017 on August 8, 2017.

[35] See 'About'; 'Biografi M. Quraish Shihab'.

interest in the Qur'an grew again.[36] Shihab wrote many works in the field of interpretation, such as *Pengantin Al-Quran*,[37] "*Membumikan*" *Al-Quran*,[38] *Wawasan Al-Quran*[39] and *Tafsir al-Mishbah*.[40] On the other hand, Wahyudi presented, among others, "The Challenge of the Qur'an: A Western Perspective" (Sydney, Australia, 1997) and "The Debate about the Sarfa: Pro and Against" (San Francisco, USA, 1997)[41] and wrote a dissertation ""The Slogan' Back to the Qur'an and the Sunna" whose third chapter is "The Hermeneutics of the Return to the Quran and the Sunnah".

C. Comparative Interpretations of Key concepts in Q. 2: 30-38

Now we enter the similarities and differences between Shihab and Wahyudi in understanding Qur'an, 2: 30-38 with direct implications for practical life. The story of the dialogue between God and the angels as recorded in the verses, according to Shihab[42] and Wahyudi,[43] is a real event: not symbolic, but actually happened. However, Shihab focuses more on *aṣālah* (authenticity) or *al-ma'nā al-awwal* (original meaning) and gives less opportunity to its contemporary significance. On the contrary, Wahyudi does not question the original meanings of the theological, transcendental, spiritual, abstract and theoretical aspects of the verses, specifically related to the word *khalīfah*. He tries to relate this term to natural, human, material, concrete-practical-operational dimensions, so that they become experimental, operational andpractical teachings.[44]

[36] Yudian Wahyudi, interview (17 Apr 2018).

[37] M. Quraish Shihab, *Pengantin Al-Qur'an Kalung Permata buat Anak-Anakku* (Jakarta: Lentera Hati, 2007).

[38] M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2002).

[39] M. Quraish Shihab, *Wawasan Al-Qur'an tentang Zikir dan Doa* (Jakarta: Lantera Hati, 1996).

[40] M. Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, 2000).

[41] Then published in Yudian Wahyudi, "The Debate about the Sarfa: Pro and Against", *Islamic Quarterly*, vol. 46, no. 3 (2002), pp. 235–46..

[42] M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 1 (Jakarta: Lentera Hati, 2002), p. 202.

[43] Yudian Wahyudi, interview (17 Apr 2018).

[44] This is a central theme in Wahyudi's writings such as Yudian Wahyudi, *Maqashid Syari'ah dalam Pergumulan Politik: Berfilsafat Hukum Islam dari Harvard ke Sunan Kalijaga*, Cet. 2 edition (Yogyakarta: Pesantren Nawasea Press, 2007); Yudian Wahyudi,

The verses, said Shihab, begin with the delivery of God's decision to the angels about His plan to create humans on earth. This submission is important because they will be given various tasks related to human beings, such as maintaining, guiding and recording their charity. Afterwards, they will also thank God for being appointed as *khalīfah*.[45] On the other hand, Wahyudi looks more at this verse in the perspective of applicative operational principles. Wahyudi said, "Appointment of professional functional positionsmust go through various stages: registration of proposals by sponsors or proposers that must contain-minimum-contents, objectives, authority, competence, distinction, territory and budgeting as well as organising committee in order to get a technical and legitimate."[46]

Shihab explores the meaning of angels. In a different way, Wahyudi only sees the "practical meaning" as follows. Angels, according to Shihab, are plural of the word *malak*. This word is taken both from *'alaka* and *la'aka* that means sending or delivering something. So, angels are God's messengers for various tasks. In the language of religion, angels are spirits created by Allah from light that can be shaped in various forms, obeying His commands and not in the slightest disobedience. They are blessed by God for their obedience and ability to do hard work.[47] Meanwhile, Angels here, according to Wahyudi, better describe symbolically the function of their "earth" as an assembly: a source of legitimacy through a fit and proper test, competency tests, such as the people's representative council, selection commission and jury.[48]

Even angels, said Shihab, questioned God's will of creation of the *khalīfah* because they suspected that he would destroy and shed blood. This angelic guess is due to three possibilities. First, it is biased because of their previous experience. Secondly, it could be because they assumed that because the person who would be assigned to be *khalīfah* was not one of them, the coming creature might be different from them, always be

Ushul Fikih versus Hermeneutika: Membaca Islam dari Kanada dan Amerika, Cet. 4 edition (Yogyakarta: Pesantren Nawesea Press, 2007).

[45] Shihab, *Tafsir al-Mishbah*, 1: 171.

[46] Yudian Wahyudi, interview (17 Apr 2018).

[47] Shihab, *Tafsir al-Mishbah*, 1: 173.

[48] Yudian Wahyudi, interview (17 Apr 2018).

exalted and worshiped. Third, he can be born from naming *khalīfah* itself. This word impresses the 'dissolution of disputes and law enforcement,' so that surely there might be disputes between them and bloodshed. However, all this is only a guess - only God knows. Angels only asked, not protested.[49] On the other hand, Wahyudi symbolises angels as "legitimate assemblies" for a project. This board of competency examiners is usually perfectionist, moralist and idealistic (*tasbīḥ* and *taḥmīd)*, so that they would have first underestimated incoming proposals. The assembly might always be measured with its subjectivity to the exclusion of objective standards.[50]

The Quran, said Shihab[51] and Wahyudi,[52] mentions the word *khalīfah* only twice: Qur'an, 2: 30 concerning the Prophet Adam and Qur'an, 38: 26 concerning the Prophet David. Literally, the *khalīfah* in the two verses above, according to Shihab, means "someone who replaces (someone else)or who comes before."[53] It comes from the word *khalf* (back).[54] On the other hand, one of its meanings , according to Wahyudi, is a person who is able to manage *khilāf* (mistakes) and *ikhtilāf* (diffence, diversity, plurality), so he has the right to continue, represent and even replace. If not able, the place is behind (*khalf*).[55] Shihab then concluded that it has two meanings. The first meaning is a substitute of Allah in upholding His will, but not because Allah is incapable or makes human beings act as God. Instead, God intends to test them and give them honor. The second is to replace other beings who inhabit this earth.[56] The word *khilāf*, according to Wahyudi, can also be used to refer to a mistake and weakness because, basically, a wrong person is in a weak condition. It can also mean negative potential emerging from these differences. Every

---

[49] Shihab, *Tafsir Al-Mishbah*, 1: 171.

[50] Yudian Wahyudi, interview (17 Apr 2018).

[51] Shihab, *Tafsir al-Mishbah*, 1: 142–3.

[52] Yudian Wahyudi, interview (17 Apr 2018).

[53] Shihab, *Tafsir al-Mishbah,* 1: 142–3.

[54] M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 11 (Jakarta: Lentera Hati, 2002), p. 482; M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 12 (Jakarta: Lentera Hati, 2002), pp. 132–3.

[55] Yudian Wahyudi, *Khalifah and Khilafah in the Context of the NKRI Based on Pancasila* (Jakarta, 8 Mar 2018), p. 1.

[56] Shihab, *Tafsir Al-Mishbah*, 1: 143.

difference must have the potential to create a split, and then weakness.[57]

The *khalīfah*, said Shihab further, is someone who is given a position by God to manage a certain region. He is obliged to create a society that has good relations with God. The harmonious life of his society, religion, reason and culture are maintained.[58] Thus, he according to Wahyudi, must be able to solve problems, and therefore, he must fulfill certain requirements for the field or position he chooses himself.[59] Furthermore, Qur'an, 2: 30, according to Shihab, shows that the *khilāfah* (leadership) consists of the authority bestowed by Allah to the creature given the task, namely the Prophet Adam and his descendents, and the area of duty, namely the earth.[60] However, the *khilāfah* here does not always have to be *khilāfah Islāmīyah* (Islamic caliphate), but the government in the general sense, because this verse tells about the development of early human resources.[61]

Shihab concentrates on comparing the worthiness of the angels with that ofhuman beings to become caliphs. The angels suspected that the world was built only with *tasbīḥ* (purifying Allah's substance, attibutes and deeds from all that is not suitable for Him) and *taḥmīd* (praising Allah for all the blessings He bestows on angels).[62] Shihab says, "You should pay attention that the angels purify themselves by saying: "We also sanctify ourselves according to the abilities that You have bestowed on us. What we have done is for You."[63] However, for Wahyudi, this is the stage when the assembly criticized Adam's proposal to become a caliph for being a negative suggestion. Here the assembly uses its own subjectivity and standards (long experience), so it does not know the advantages of this project. Allah (sponsor, proposer) asserted that He knew more about the advantages of this proposal: asking for a scheduled re-discussion of the

---

[57] Wahyudi, *Khalifah and Khilafah in the Context of the NKRI Based on Pancasila*, p. 1.

[58] Shihab, *'Membumikan' Al-Qur'an,* p. 166.

[59] Wahyudi, 'Khalifah and Khilafah in the Context of the NKRI Based on Pancasila'.

[60] Shihab, *'Membumikan' Al-Qur'an*, p. 166; Shihab, *Tafsir al-Mishbah*, 1: 142–3.

[61] Wahyudi, 'Khalifah and Khilafah in the Context of the NKRI Based on Pancasila', p. 1.

[62] Shihab, *Tafsir al-Mishbah*, 1: 172.

[63] *Ibid.*

proposal. The proposal will be completed and presented in the assembly.[64]

Shihab[65] and Wahyudi[66] agree that the names here are sciences. Human beings, continued Shihab, were given the ability to know the names, functions and characteristics of objects (such as fire and wind) and the potential for language. This knowledge and potential are both condition and main capital for managing the earth. Even if human beings would persevere in bowing, prostration and worship to Allah, like what the angels would have done, the human caliphate would fail if it was practiced without knowledge. The earth is not managed solely by the tasbīḥ and taḥmīd, but by science and practice.[67] For Wahyudi, science is indeed the biggest (strongest) adaptation tool in the world, not religion.[68] That is why the first word of the first revealed five Qur'anic verses is *iqra'* (Read!). In fact, Wahyudi emphasizes that 'reading' (*qirā'ah*) is a miracle unfolded in the Qur'an throughout the ages.[69]

Shihab still revolves around explaining the word *asmā'* ("names") in the context of human beings versus angels. The angels are indeed holy beings who do not know sin, but they are not capable of being caliphs because an officer must know things (names) related to his duties. The angels did not know, while Adam knew that he was entitled to become a *khalīfah*.[70] However, Wahyudi, unlike Shihab who stops at literal meaning, links these names directly to socio-political facts. He divides these names into two categories: civil and military. Civil 'names' refer to academic degrees of social professionals, such as graduates of legal studies, scholars of education, doctors, architects, religious scholars and drivers. On the other hand, military names constitute ranks (such as colonel and general) and devices (such as bombers, guns and tanks). These names cause human beings to "win a match" as the second condition

---

[64] Yudian Wahyudi, interview (18 Apr 2018).

[65] Shihab, *Tafsir al-Mishbah*, 1: 173.

[66] Yudian Wahyudi, interview (18 Apr 2018).

[67] Shihab, *Tafsir al-Mishbah*, 1: 173; 183.

[68] Yudian Wahyudi, 'Ilmu adalah Alat Adaptasi Terbesar', *Republika* (24 Jun 2019).

[69] Yudian Wahyudi, 'Iqra' sebagai Mukjizat Terbesar Al-Quran', *Kedaulatan Rakyat* (14 May 2016).

[70] Shihab, *Tafsir al-Mishbah*, 1: 180.

to become a caliph.[71]

Actually, the command delivered to the angels in Qur'an, 2: 31 (i.e. "Tell Me the names of these [things] if what you say is right') is, according to Shihab, not an assignment to answer, but it is to prove the angel's mistake.[72] Their answer not only acknowledges that they do not know the answer to that command, but also at the same time refers to their weaknesses and the sanctity of God from all fraud and injustice. It may be that the knowledge taught to Adam was not needed by the angels because it was not related to their functions and duties.[73] On the other hand, Wahyudi interprets that the improvement of the proposal consists of fulfilling and strengthening the main requirements (qualifications, competencies and distinctions) (names).The proposer (God) also demonstrates the superiority of His proposal over the assembly. The assembly totally acknowledged the superiority of this new project after the proposal invited new official (i.e. Adam) to show their ability and success. The proposer also emphasized the weaknesses of the assembly which had not understood, but had punished.[74]

Shihab is consistent in focusing on the original meaning and the difference between *inbā'* (telling; giving information) and *ta'līm* (teaching) in Qur'an, 2: 31. To show the ability of the *khalīfah* to the angels, Allah, Shihab stresses, ordered, "O...Adam! Tell them the names of the objects. He says, "Please pay attention! Adam was told to 'tell' the angels, not to 'teach' to them. Teaching requires certain efforts of teacher, so that his/her teaching material can be understood by a person being taught. For such a purpose, if necessary, the teacher repeats his/her teaching until it is fully understood. Meanwhile, telling of news does not require repetition and what is reported does also not have to be understood.[75] For Wahyudi, this event can be understood as a fit and proper test. Because the assembly underestimated the coming *khalīfah*, it was asked to prove

---

[71] Wahyudi, 'Khalifah and Khilafah in the Context of the NKRI Based on Pancasila'.

[72] Shihab, *Tafsir al-Mishbah*, 1: 173.

[73] *Ibid*., 1: 178.

[74] Yudian Wahyudi, interview (18 Apr 2018).

[75] Shihab, *Tafsir al-Mishbah*, 1: 181.

its attitudes.[76] Such kind of symbolic event might also happen today in a certain political or professional life.

The word *kuntum,* linguistically, shows that there has been an event in the past. Shihab points out that it arises an impression that from the beginning before this dialogue has happened, there had been something the angel had not revealed. The word *taktumūn* ('you had hidden'), on the other hand, is expressed in the form of *fi'l muḍāari'* (present verb). It might imply that it was done by the angels from time to time. However, we do not know what is shown in their words and actions: whether the question they asked or another one. What is certain is that God knows what is shown or hidden.[77] Wahyudi interprets this stage as hidden agenda of the angelic idealists, moralists and perfectionists. They actually wanted to be recognized as better than Adam in many ways: higher in position, more honorable, smarter and more powerful. However, the proposer followed their logic, but then went beyond: He 'attacked' to break their arguments.[78]

God's order for the angels, in the eyes of Shihab, should not be suspended because it is a sign of obedience and surrender to God. However, the satan or devil refusesd it. Shihab says, "The devil included himself into a group of angels, so that the order was automatically directed to him too ...because he wa arrogant, i.e. ignoring and despising others while thinking of himself higher, even though the prostration (*sujūd*) here is prostration of respect, not worship."[79] The assembly, according to Wahyudi, was forced to be consistent by facts, so that they should leave their subyetivity towards objective and quality standards. Adam then "won the match": passed the competency test.[80]

Shihab[81] and Wahyudi[82] agree that the satan is not an angel, but *jinn,* - like what is affirmed by Qur'an, 18: 50. Thus, the translation of *illā Iblīsa abā wastakbara*, according to Shihab, is "but (not except) the

[76] Yudian Wahyudi, interview (18 Apr 2018).

[77] Shihab, *Tafsir al-Mishbah,* 1: 181.

[78] Yudian Wahyudi, interview (19 Apr 2018).

[79] Shihab, *Tafsir al-Mishbah,* 1: 184.

[80] Yudian Wahyudi, interview (19 Apr 2018).

[81] Shihab, *Tafsir al-Mishbah,* 1: 185.

[82] Yudian Wahyudi, interview (19 Apr 2018).

devil or satan was reluctant and arrogant", because the word *illā* here belongs to *istithn*ā' *munqaṭi'*(but), not *istithn*ā' *muttaṣil* (except). The satan felt himself better because "he was created from fire, while Adam was created from the ground" (Qur'an, 17: 61). The word *istakbara* here shows extraordinary arrogance because the addition of the letters, i.e. sīn and tā', to *kabura* (so that it becomes *istakbara*) serves to show "how steady and firm."[83] On the other hand, Wahyudi interprets the attitude of the satan as a symbol of senior opposition, so that he felt superior, even as oppositionism. He was well acquainted with the habits or characteristics of young officials - both because of their age or because they had just served - like Adam. The satan, Wahyudi adds, can also function to educate human beings because the more difficult the problem is, the more power people can have to solve it. Thus, the caliph becomes a problem solver, whereas the satan becomes a source of problems![84]

Regarding the word *jannah* in verse 35, said Shihab, there are two opinions: heaven in the day (the place to get reward) and a garden on earth (not in the Last Day). However, it is very unfortunate that he says, "Wherever 'paradise/heaven' or 'garden' is, it is not an important issue because that is not the main purpose of this story. What is clear, from the word *jannah*, is a place filled with many trees, Because of which it covers the scenery. That is the meaning of the word."[85] On the other hand, Wahyudi emphasizes that *jannah* is twofold: garden in the world and heaven at the end of the Day. However, it here (in this verse) refers to a garden on earth. From the beginning, God planned the placement of Adam as a caliph on earth, not in the Last Day. The command of "inhabiting garden" (*uskun anta wa-zawjuka al-jannata*) is a horizontal movement, not vertical one, because the word *uskun* is horizontal movement from one place to another that is parallel. This symbolizes the movement after the inauguration - say the President of Indonesia - from the House of Representatives Council and the People's Consultative Assembly (DPR / MPR) to the Merdeka Palace. The *jannah* in this verse is the palace: the palace as an office and official home at once. The second reason is because the Qur'an was revealed in the era of agrarian

[83] Shihab, *Tafsir Al-Mishbah*, 1: 186.

[84] Yudian Wahyudi, interview (19 Apr 2018).

[85] Shihab, *Tafsir Al-Mishbah*, 1: 189.

economics. Earth is land in the general sense, which includes, among other things, clay, sand and stone, mountains, beaches and deserts. On the other hand, it is the most fertile and productive land because it is close to water (rivers flow below) as a source of life. In all-round palace there are also budgeting and state facilities![86]

However, Adam and his wife were seduced by the satan shortly after they were in heaven, so they were expelled from their original state, even expelled to earth as a result of the violation. The meaning of *mimm*ā *k*ā*n*ā *fīh*, according to Shihab, is pleasure and such a high position on the side of the Divine presence. The word *matā'* in essence is the pleasure of using something in a limited time, disjointed; there are shortcomings and some are better in terms of quality and quantity. The world and its enjoyment are temporary; there is an eternal place, there is a very quality eternal enjoyment on the Last Day.[87] On the Day of Judgment, Shihab adds, there was also a very long time of misery (for people who were big sinners).[88] Wahyudi see this again differently. Here, in verse 36, they (Adam, wife and devil) are examined for their accountability. During this examination, they defended themselves and attacked each other. As a consequence, Adam was removed from his position as caliph. He had also to become a common citizen (*fi* a*l-arḍi*). Because all state facilities were revoked, he and his wife had to search for themselves, with all their bitter bits, even though they were originally all available (*matā'*).[89]

The expulsion from a heaven that is full of pleasure, said Shihab, should encourage Adam and his wife to try to go back there - like the way God will show it.[90] The reception or meeting was very encouraging for Adam because the addition of the letter *tā'* in the word *laqā* (so that it becomes *talaqqā*) gaives meaning of happiness and pleasure in terms of that acceptance. The addition indicates that the acceptance or meeting was preceded by effort and seriousness. Here God inspires that there is a sincere regret from his heart and words of prayer as read in Q. al-A'rāf (7): 23. These sentences can also be understood as forgiveness from

[86] Yudian Wahyudi, interview (20 Apr 2018).

[87] Shihab, *Tafsir al-Mishbah*, 1: 193.

[88] *Ibid*., 1: 190–1.

[89] Yudian Wahyudi, interview (20 Apr 2018).

[90] Shihab, *Tafsir al-Mishbah,* 11: 194.

Allah to Adam and his partner.[91] For Wahyudi, this phase is the stage where Adam's mistakes have been proven. As an official who violates the rules, Adam signs the minutes of inspection and is committed not to repeat the same mistakes. Here Adam was relieved that his improvement efforts were accepted, but it was odd to be told to descend from *jannah* (the position of caliph), as shown below.[92]

The rrder to go down is mentioned twice because, according to Shihab, to remove the possibility of misunderstanding that the command of descending from the *jannah* is only from one level to a lower one, but still remained in the heaven. Therefore, the order this time reads: "Come down from it all" as an affirmation that you all, not just the tempter, must go down.[93] This repetition can also be used to explain two different things. The first is that the order implies to going down to earth, the place to eat, drink and be hostile. The second command is to signal the decline of satan's religious dignity as a result of defying God by tempting Adam and his wife. On the other hand, the dignity of Adam and his wife was due to following the seduction of the satan.[94] The second command, for Wahyudi, was the removal of the position of caliph from Adam because his violation was severe. This was a continuation of the first fall, which was temporary: being disabled due to the need for inspection, but has not been removed. All people in the palace (Adam, wife and satan) was returned to the community. Repentance was accepted, but they were still told to go down (removed). So, the phrase *ilā ḥīn* here can be interpreted as a waiting period until the legal sentence/pinalty. It can also mean 'term': officials who fall can return as long as they win again.[95]

Shihab[96] and Wahyudi[97] agree that Adam's sin is lighter in comparison to satan's sin because Adam slipped, while satan did it with full awareness and arrogance. However, for Wahyudi, Adam's sin was a big sin if it was associated with his 'oath of office' because Adam violated his

[91] Shihab, *Tafsir al-Mishbah*, 1: 195.

[92] Yudian Wahyudi, interview (20 Apr 2018).

[93] Shihab, *Tafsir al-Mishbah,* 1: 200.

[94] *Ibid.*

[95] Yudian Wahyudi, interview (20 Apr 2018).

[96] Shihab, *Tafsir Al-Mishbah*, 1: 191.

[97] Yudian Wahyudi, interview (21 Apr 2018).

highest main dutiy and function. Here Adam opposed the state, against the constitution, with various possibilities such as willing to take office forever (*L'Etat c'est moi*) and corruption. In Islam, there are three great temptations: throne (power), wealth and sex. Of the three temptations Adam was tempted by power at most, so that it wiould make it easier to gain wealth (such as monopoly and corruption of state assets), not sex. Indeed, he was driven by the temptation of his partner, but not having sex because they are husband and wife and in the *jannah* on earth (temporary place). Eve can be better described here as first lady, whose main desire was luxury (wealth). So, Adam's mistake was to obey his wife's whining to get property. Indeed, accumulating wealth was one of the main ideals of young officials like Adam.[98]

D. Political Implications

The Qur'an uses the word *khalīfah*, according to Shihab, to refer to people who are given the authority to manage the territory, both broad and limited. David manages Palistina and its surroundings, while Adam, potentially or actually, manages the totality of the earth at the beginning of the history of humanity.[99] Still for him, the caliphate contains three main elements, namely: first, man, the caliph; second, territory, that is what is referred to by the word *arḍ* in the verse; and third, the relationship between the two elements. Outside of all three there are also those who confer the task of the caliphate. The assigned (caliph) must adjust all his actions with the mandate of the assignor.[100] In short, the main task of the caliph, according to Shihab, is to prosper or build the earth in accordance with the concept of the assignor (Allah SWT).[101] For Wahyudi, the caliph is a person who must fulfill the qualifications and competencies for the field he leads. This is the position of *kifāyah* (i.e. a position that must be gained by a person(s) as representative(s) of a community), not *'ayn* (i.e. a postion that is must be taken by everyone). Everyone is a leader, but the field of leadership depends on the choice of each person. Its territory

[98] *Ibid.*

[99] Shihab, *Tafsir al-Mishbah,* 12: 133.

[100] *Ibid.*, 12: 134.

[101] Shihab, *'Membumikan' Al-Qur'an*, p. 172.

does not have to be a political power: it can be any field.[102]

A caliph, according to Shihab, has the potential, even actually, to make mistakes due to following the passions. Therefore, both Adam and David were reminded not to follow the passions (Qur'an, 20: 16 and Qur'an, 38: 26).[103] Adam's fall, according to Wahyudi, describes the fall of young officials (whether because of age or because they were first in office) who, first, had many theories but lacked experience; second, feeling great for being able to defeat the authority and power determinants; third, feel they have a backing (Allah in the case of Adam); fourth, his ears are deaf (do not want to hear advice from others); fifth, tempted whisperer (wife in the case of Adam). Thus, sixth, dare to violate the constitution.[104]

The Quran, according to Shihab[105] and Wahyudi,[106] never mentions the word *khilāfah*. It only mentions the *khalīfah* (person/official) with plural *khulafā'* and *khalā'if*, not khilafah (as a political system, such as the kingdom or republic). However, why were there *khilāfah* in the history of Islam? Shihab does not provide a direct answer to this question. He accepts it as a fact that is taken for granted as God's promise to those who believe and do good deeds.[107] Unlike Shihab, Wahyudi mentions it. The Prophet Muhammad fulfilled the requirements for a caliph. First, he won the match. The liberation of Mecca was the first unbloody revolution in history. Why did the Messenger of Allah win the match? Because he was surrounded by the 'names' (*asmā'*). The 'names' here were neither Abu Bakar, nor Umar, nor Alin, nor Khalid bin Walid, nor Wakhshi, but their professions: *mujāhidīn,* i.e. the army. They mastered the 'names' of the highest military technology of the 7th century AD. Among others, there were swords, arrows, spears, camels, horses, hills (heights). Because they were very well trained and in very large numbers, Abu Sufyan, as

---

[102] Yudian Wahyudi, interview (17 Apr 2018).

[103] Shihab, *Tafsir al-Mishbah*, 12: 133.

[104] Wahyudi, 'Ilmu adalah Alat Adaptasi Terbesar'.

[105] Shihab, *Tafsir al-Mishbah*.

[106] "Jalan Panjang Pembubaran Ormas" (Jakarta: Metro TV, 2017), https://www.youtube.com/watch?v=8AK4r67QH9A; "Indonesia Bicara: Pembubaran Ormas Radikal #2 "(Jakarta: TVRI, 2017), https://www.youtube.com/watch?v=S-L_QyyvkJ4.

[107] Shihab, *Tafsir al-Mishbah*, 1: 180.

the leader of Mecca, was better to surrender.[108]

Whayudi raised the following question: "Why did Abu Bakr become the caliph (successor in the field of government, not in the field of prophethood) after the Prophet died?" He replies himself, "It was because Abu Bakr won the match. Abu Bakar was promoted by Umar and no one resisted. Why did Umar become a caliph after Abu Bakr? The answer is because he won match. Umar was promoted by Abu Bakr and then accepted by acclamation. Why did Usman become caliph after Umar? The answer is because he won match. Usman was chosen by a team of six people. Why did Ali become the caliph to replace Usman? The answer, is that he won match. Ali was also chosen by a team of six people. Why did Hasan become caliph after Ali? The answer is also winning match. Hasan was appointed his father (Ali) before his father died. Why did Muawiyah become caliph after Hasan? The answer is the same, i.e. winning match. Through the peace treaty (*Am al-Jama'ah*), Hasan handed over the Caliphate to Muawiyah, so that he became caliph. Last, but not least," Wahyudi asked himself, "Why was the Caliphate dissolved in 1924? The answer is because it losed match. The Ottoman Empire as the last Muslim superpower was beaten in World War I (1918) because its 'names' - specifically, military technology – were out of date and it was also betrayed by Saudi Arabia (even though the Ottoman Empire was in coalition with Germany and Hungary, two Christian countries). After participating in destroying Ottoman Empire, the people of Saudi Arabia actually established a kingdom, not a *khilāfah*!"[109]

E. Concluding Remarks

From this comparative study we might conclude the following aspects. First, Quraish Shihab and Yudian Wahyudi are interested in interpreting Qur'an 2: 30-38. However, their motivations are quite different. Shihab's interpretation of these verses constitutes part of his project of the interpretation of the whole Qur'an, whereas Wahyudi interprets them mostly because he is willing to respond critically to the idea of re-building *al-Khilāfah al-Islāmīyah* (Islamic Chaliphate) proposed

[108] Wahyudi, *Suka News Latter*, p. 8.

[109] Wahyudi, 'Khalifah and Khilafah in the Context of the NKRI Based on Pancasila', pp. 1–2.

by Hizbut Tahrir Indonesia (HTI). Second, even though both agree that all Qur'anic stories, including the story of the creation of Adam, consist of moral teachings (*'ibrah;* plural: *'ibar*), they are different in making sense of the verses. Unlike Shihab who focuses more on the original meanings of the key concepts of the verses, Wahyudi emphasizes more on their symbolic meanings, so that they can be easily applied for the goodness (*maṣlaḥah*) of human life. Third, both agree that the verses (especially verse 30) cannot be used as argument for the re-establishment of *al-Khilāfah al-Islāmīyah* in a narrow sense. For shihab, they refer to the political leadership in general from Adam to the Last Day. In a different way, Wahyudi affirms that they refer to all professional positions that are related to human life.

BIBLIOGRAPHY

'About', *Muhammad Quraish Shihab Official Website*, http://quraishshihab.com/about/, accessed 30 Jan 2017.

'Biografi M. Quraish Shihab', *Tafsir Al-Mishbah - M. Quraish Shihab*, 27 Dec 2010, https://tafsiralmishbah.wordpress.com/biografi-m-quraish-shihab/, accessed 1 Feb 2017.

al-Dāmaghānī, al-Ḥusayn ibn Muḥammad, *Iṣlāḥ al-Wujūh wa al-Naẓā'ir*, Beirut: Dar al-'ilm, 1970.

Indonesia Bicara: Pembubaran Ormas Radikal #2, Jakarta: TVRI, 2017, https://www.youtube.com/watch?v=S-L_QyyvkJ4.

Jalan Panjang Pembubaran Ormas, Jakarta: Metro TV, 2017, https://www.youtube.com/watch?v=8AK4r67QH9A.

Shihab, M. Quraish, *Wawasan Al-Qur'an tentang Zikir dan Doa*, Jakarta: Lantera Hati, 1996.

----, *Membumikan Al-Qur'an*, Bandung: Mizan, 2002.

----, *Tafsir al-Mishbah*, vol. 1-12, Jakarta: Lentera Hati, 2002.

----, *Pengantin Al-Qur'an: Kalung Permata buat Anak-Anakku*, Jakarta: Lentera Hati, 2007.

Wahyudi, Yudian., 'The Debate about the Sarfa: Pro and Against', *Islamic Quarterly*, vol. 46, no. 3, 2002, pp. 235–46.

----, 'Ali Shari'ati and Bint Al-Shāṭi' on Free Will: A Comparison', *Journal of Islamic Studies*, vol. 9, no. 1, Oxford University Press, 1998, pp. 35–45.

----, 'The Slogan "Back to the Qur'an and the Sunna" : A Comparative Study of the Responses of Hasan Hanafi, Muhammad 'Abid al-Jabiri and Nurcholish Madjid', PhD. Dissertation, Montreal: McGill University, 2002.

----, 'Arab Responses to Ḥasan Ḥanafi's Muqaddima fi'Ilm al-Istighrāb', *The Muslim World*, vol. 93, no. 2, 2003, pp. 233–48 [https://doi.org/10.1111/1478-1913.00022].

----, 'The Epistemology of Al-Munqidh Min Al-Dala', *Islamic Quarterly*, vol. 47, no. 1, 2003, pp. 19–33.

----, 'Hassan Hanafion Salafism and Secularism', in *The Blackwell Companion*

to Contemporary Islamic Thought, Oxford: John Wiley & Sons, Ltd, 2007, pp. 257–70.

----, *Maqashid Syari'ah dalam Pergumulan Politik: Berfilsafat Hukum Islam dari Harvard ke Sunan Kalijaga*, Cet. 2 edition, Yogyakarta: Pesantren Nawasea Press, 2007.

----, *Ushul Fikih versus Hermeneutika: Membaca Islam dari Kanada dan Amerika*, Cet. 4 edition, Yogyakarta: Pesantren Nawesea Press, 2007.

----, *Perang Diponegoro: Tremas, SBY dan Ploso*, 3rd edition, Yogyakarta: Pesantren Nawesea Press, 2014.

----, *Dari McGill ke Oxford Bersama Ali Shari'ati dan Bint al-Shati'*, 2nd edition, Yogyakarta: Pesantren Nawesea Press, 2016.

----, 'Iqra' sebagai Mukjizat Terbesar Al-Quran', *Kedaulatan Rakyat*, 14 May 2016.

----, *Jihad Ilmiah Dua: Dari Harvard, Yale, dan Princeton*, 4th edition, Yogyakarta: Pesantren Nawesea Press, 2017.

----, *Jihad Ilmiah: Dari Tremas ke Harvard*, 4th edition, Yogyakarta: Pesantren Nawesea Press, 2018.

----, *Khalifah and Khilafah in the Context of the NKRI Based on Pancasila*, Jakarta, 8 Mar 2018.

----, 'Ilmu adalah Alat Adaptasi Terbesar', *Republika*, 24 Jun 2019.

RELIGIA
Jurnal Ilmu-Ilmu Keislaman
Vol. 22 No. 1 2019
ISSN: 1411-1632 (Print)
2527-5992 (Online)

Article History
Submitted:
24-01-2019
Reviewed:
15-03-2019
Aproved:
20-04-2019

The Performance of the Ritual of Slawatan and the Influence of a Charismatic Leader

Ebrima Sarr
isanam2011@gmail.com
Indonesian Consortium for Religious Studies (ICRS)
Yogyakarta, UGM Graduate School

Sahiron Syamsuddin
sahiron@uin-suka.ac.id
Sunan Kalijaga State Islamic University, Yogyakarta

Abstract

This paper focuses on the the performance of Slawatan and the charismatic leadership of Habib Sheikh as a source of motivation for diverse communities in Central Java. The paper uses ritual and performance theories as the guiding framework. The data-gathering method was derived from participant observation, interviews and discussions. The study argues that the ritual performance of Slawatan follows a systematic process and the charismatic leadership of Habib Sheikh serves as a motivation for different groups. The findings show that the performance of Slawatan is a process that includes the preliminaries, dress code, verses and songs, and the 'cool-down' part. They reveal how people from diverse communities see Habib Sheikh as very charismatic. They believe that his leadership qualities and innovations motivate them to attend this form of Islamic ritual performance. This study is part of a growing body of research on the understanding of Islamic ritual as a peaceful event which people from different backgrounds can attend and enjoy religious songs and music, without fear of encountering aggressive teachings and practices. It also contributes to future research on comparable issues.

Keywords: *Habib Sheikh, Slawatan ritual, performance, charismatic leadership and Indonesian Islam.*

URL: http://e-journal.iainpekalongan.ac.id/index.php/Religia/article/view/1841
DOI: https://doi.org/10.28918/religia.v22i1.1841

INTRODUCTION

This study highlights the performance of *Slawatan,* which is an Islamic ritual performance to celebrate the birth of the Prophet Muhammad (S.A.W). The study also shows how the charismatic leadership of Habib Sheikh has attracted people from diverse

communities in Central Java to attend this ritual performance. It is important to note that the phenomenon of *Slawatan* is an important practice in both Sufism and Neo-Sufism. Various Sufi scholars such as: Ibn Arabi, Ahmed Sirhindi, Nicholson, R. A., and spiritual leaders, for example, the *Wali Songo* of Java, and ritual theorist like Clifford Geertz, Catherine Bell, Victor Turner Van Bruinessen, Mark Woodward, were key contributors to the literature relating to the phenomenon of the ritual performance of *Slawatan* as detailed in this paper.

The ritual phenomenon of *Slawatan* is conducted in a regular monthly schedule at and around Central-Java provincial cities such as: Purwodadi, Kudus, Jepara, Sragen, Yogyakarta and Solo. Aside from Habib Sheikh and members of the *Majelis* Ahbabul Musthofa organization, the event is frequented by thousands of people. These people usually come from the host city, while others travel from surrounding towns and villages, using buses, cars and motorbikes, and by foot. However, not every member of the public is able to access the event under the prepared, giant tents. The performance of *Slawatan* follows a systematic pattern. This process is discussed in more detail throughout this study. It includes activities such as: the preliminaries, dress code, verses and songs, and the 'cool down' part.

DISCUSSION

The Preliminaries and Training

The data from the field observation indicate that the performance of the ritual phenomenon of *Slawatan* starts with the preliminaries and elaborate training (Schechner, 2010: 17-18). The training and actual performance reveal the ritual phenomenon of *Slawatan* as a symbolic action, explained by the various scholars of ritual theory, as referenced in a literature review and theoretical framework. Training takes place in Habib Sheikh's compound in Solo every Wednesday. Training is also conducted in other *Pesantren*. Reciters, singers and drummers are all involved in training. Most of the drummers (*rabana*) are from other *Pesantren* and do their rehearsal separately, according to the songs written in the form of *Dhikr* (veneration of the name of Allah) and the religious music of the *Slawatan*. These songs are derived from a book called "*Simtu al-duror"* written by Habib Ali bin Muhammad bin Husainal-Habsyi. The book has fourteen chapters; each chapter has a

ISSN: 1411-1632 (Print) 2527-5992 (Online)

different song which is read at a specified time during the ritual performance. Most of the rehearsal and actual events are based on this book. However, there are also other written materials by Habib Sheikh. During the training session conducted by Habib Sheikh, the actors create choruses of the ritual phenomenon of *Slawatan* and practice them accordingly. These preliminaries and training are very important to the participants, and in some cases, visitors can attend the training.

On the day of the event, there are on-stage practices before the arrival of Habib Sheikh and the *Kyai*. The onstage preliminaries include recitation of the Qur'an and the *Dhizir*. This is done possibly to alert the audience and direct them to the venue. Such onstage preliminaries, or practices, take several hours before the actual event starts. It is important to note that the ritual phenomenon of *Slawatan* has a formality that includes the setting, dress code, place, time, actors, main activities and the 'cool-down' part. Turner's (1987: 11) ideas can be used to understand this process. Turner suggests that performance is a diachronic structure like in the ritual phenomenon of *Slawatan,* which has a beginning, a sequence of overlapping but isolable phases, and an end. Their structure is generated out of the dialectical oppositions of processes and levels of process.

The Dress Code

The dress code is how people dress for religious events. Men wear a Muslim shirt, a *Sarung* (a cloth wrapped around the body from the waist to the ankles), or long pants, and a hat or turban. The Muslim women cover their heads and wear suitable clothes (Raimy, 2000: 173-213). Newland, for example, claims that the dress code symbolizes the notion of modesty. Both men and women cover their torsos and their upper legs while attending the ritual phenomenon of *Slawatan*. However, the women's dress code is much stricter, as they are expected to cover their shoulders and upper arms. While women should cover their hair, it is not a requirement that every woman should use the *jilbab* (veil). Instead, some women choose scarves in which to wrap their hair (Newland, 2000: 199-222 dan Izharuddin, 2015: 397-412). And there is a general understanding that every participant must dress appropriately, in accordance with Islamic and Javanese norms. This includes non-Muslims who are there to observe.

For instance, on two separate occasions, in 2013 and 2014 respectively, the researcher invited two female friends who were interested in participating in the ritual phenomenon of *Slawatan*. The first one was from the USA and the second from Australia. They were both academics. They asked if they could attend and if he could take them. He confirmed that they could attend. However, he advised them that the most important thing to secure their attendance was to dress the same way as all the Muslim women attending. Although they were Western academics who had a different way of dressing, it was important to emphasize the importance of respecting the values of the ritual for which the dress code is crucial. The same happened with a male friend from Slovakia. On one occasion he and the researcher were invited to observe a ritual phenomenon of *Slawatan* together. They obtained Muslim dress, including a hat and a shirt, and the researcher's friend used his long pants. Although most men attending the ritual phenomenon of *Slawatan* use *Sarung*, others use long pants. Throughout the fieldwork, the dominant color of the clothes was white, worn by both men and women. The color white signifies a symbol of peace in this context. Also, Habib Sheikh and other *Kyai* from Ahbabul Musthofa, *Majelis Dhikr* Al Khidmah, *Pondok Pesantren* Nurul Haromain and *Majelis* Al Ukhuwwah wear white robes and turbans in line with this tradition (Woodward, 2012: 121).

Figure 1. This photo is an example of how women dress during a Slawatan performance. Although a white covering and veil are preferred, other colours and covering hair with a scarf are also accepted. Photo taken by researcher in Yogyakarta, July 2015.

ISSN: 1411-1632 (Print) 2527-5992 (Online)

Figure 2. Photo shows the men's dress code during the ritual. Photo taken by a participant and shared with the researcher during an interview and discussion session. The event was in Gresik, East Java, in 2014.

The Religious Songs

It is important to highlight that the Qur'an is the primary source of the first part of the ritual phenomenon of *Slawatan*. However, other books written by *Ulama* (Muslim scholars) are used. According to Ilham (2011: 67), the main book used by Habib Sheikh and Ahbabul al Mustafa is the "*Simtu al-duror*". Moreover, there are other book sources as well, including the "Al- Barzanji" written by Sheik Ja'far bin Hasan bin Abdul Karim Bin Muhammad Al- Barzanji Al-Kurdi, a mufti scholar from Medina, Saudi Arabia; "*Burdah*" by Imam Busyairi and the "Diba" by Sheikh Abdurrohman Ibn Al-Daiba'i Al-Zabidi. Before the reading of the "*Simtu al duror", "Fatihah"* (the first verse in the first chapter of the Qur'an) *is* recited as a blessing to the Prophet Muhammad (Peace be upon Him), His companions, and followers. Then the following verses are read:

فيا ايها الراجون منه شفاعة صلوا عليه وسلموا تسليما
ويا ايها المشتاقون الى رؤيا جماله صلوا عليه وسلموا تسليما
ويا من يخطب وصاله يقظة ومناما صلوا عليه وسلموا تسليما
اللهم صل وسلم وبارك عليه

O you who hope for his (the Prophet's) intercession, ask Allah to grant blessing upon him (Prophet Muhammad), and pray for the Prophet and greet him with "peace be with you".

The reading of the verse above signals the official start of the ritual phenomenon of *Slawatan*. After this, Habib Sheikh reads the following, singing:

"Ya Rabbi Solli 'ala Muhammad waktakh Min al-Khoir Kulla Muglaq".

When the Habib reads, the congregation follow him while the *rabana* plays the music. The reading and music go on for a few minutes. Then Habib Sheikh changes to another chapter that is called:

"Ya Rabbi Balighu al-wasilah Ya Rabbi Khussoh bi al-Fadilah".

This goes on for a few minutes and then he changes to the next chapter:

"Assalamu'alaik Zain al-Anbiya' Assalamu alaik Asyqo al- Atqiya".

Then he changes to:

"Ya Rasulallah Ya Nabi laka Syafa'ah Ya Nabi".

This is followed by:

"Ahmad ya habibi…, Ya habibi… Allahumma Salli ala Muhammad…"

After the above chapters, one important section follows which is termed the core of the *Maulid Nabi* (rites marking the birth of the Prophet). This part is considered the peak of the ritual process. When the event reaches this stage, it requires everyone attending to stand up and the whole gathering sing together, starting with the following:

"Tala Al Badru Allainah, Minn Sari Yaa Til wah da I".

This is a welcoming song that was sung by the people of Medina in Saudi Arabia, during the time the Prophet migrated from Mecca. Also, during the process, a volunteer will use perfumes, rubbing them onto the hands of the leaders. Another one will sprinkle flowers onto the stage as a sign of giving blessing.

Habib Sheikh continues the event by reading other chapters, including the one that starts with:

"Allahumma Salli ala Muhammad…*"*

This part of the event is interesting because the first part of the song is in Arabic and the second, in Javanese. The congregation like it, especially when Habib Sheikh arrives at the Javanese part. However, he uses high-level Javanese that is hard to understand. After this song, Habib Sheikh shifts to another, starting with the following:

"Maulaya Salli wasallim daiman *adada".*

The singing of the religious songs by Habib Sheikh. This part is one of the most interesting, and key to the ritual. First, Habib Sheikh will signal to the vocalists and

ISSN: 1411-1632 (Print) 2527-5992 (Online)

drummers who are on the stage opposite him. Immediately after the signal, he leads the singing followed by the vocalist and the whole gathering. The drummers play their instruments to echo the singing in the background. The songs are in the form of *Dhikr* (veneration of the name of Allah) in a very deep and spiritual mode. This is one of the closing songs that the Habib sings before moving on to the next level, which is the *Dakwah* (preaching).

The "Cool-down" effect

After every ritual phenomenon of *Slawatan* performance, there is what Schechner (2010: 18) called the 'cool-down' effect. This process of 'cooling-down' involves both the performers and the audience. The Habib and the *Kyai,* who are leading performers, are taken to a special room that has been prepared for them. Here, they sit in circles and chat. Meanwhile various kinds of food, both Javanese and Arabic, are served. Different kinds of fruit, tea and water are also available. While eating, they discuss how the event went and about future ones. They also receive visitors in the room, who come for prayers and blessings from the Habib and *Kyai*.

On the other hand, the audience also have their 'cooling-down'. Immediately after the event, food is served by members of the organizing committee. The audience members gather in different groups, according to when they arrived. Some rush to greet the Habib and *Kyai* while they are leaving the stage. Others take photographs and selfies. While eating in groups, they talk about the event and how they feel about it. Some will rush to the parking area to find their vehicles and motorbikes, to avoid being caught up in the traffic jam that usually happens after every event. Others will hang around near the temporary merchandise stalls and tables (*Kaki Lima*) erected around the surrounding place, to buy souvenirs of *Slawatan*.

The cleaning of the places and dismantling of the stages and tents also starts after the main event. Committee members come in with plastics bags to collect the piles of rubbish left behind. Others fold up the mats and carpets where people were sitting. The sound system and televisions are also collected by the technicians who erected them pre-event. Some of the audience stand along the roadside to wait for the *Habib* and *Kyai*. They wave and try to shake hands with them while they walk to their vehicles to go home. This

brings the event to an end and everyone goes home. The next section will explain the finding related to the figure of Habib Sheikh, as a motivation for some followers from different communities.

The Figure of Habib Sheikh and Charismatic Leadership as a Motivation Factor.

Figure 3. Photo of Habib Sheikh in his traditional dress. The photo was taken by a participant and shared with the researcher.

The data findings in this section examine the image of Habib Sheikh and his charisma as part of the complex set of factors and multiple interests that motivate people in the ritual phenomenon of *Slawatan.* Habib Sheikh is a composed, charismatic individual. In Brouilly's descriptions (Bruilly, 2011: 482), a widely shared set of beliefs embodied in popular rituals, such as *Slawatan,* are crucial in the emergence of charismatic leaders such as Habib Sheikh in traditional societies like Java. During the fieldwork, people said that Habib Sheikh has extraordinary qualities that provide him with a charismatic authority which enables people to submit to him, because of these qualities (Anderson, 1990: 80). Examples of the qualities observed include: he is a *Hafizes Qur'an*, linguist, writer, composer, singer, conductor of music and is sociable and generous, with many other qualities that are key to his success. He is well-built, tall, handsome, and well dressed. *Hafizes Qur'an* means he is

ISSN: 1411-1632 (Print) 2527-5992 (Online)

master of the Qur'an and can read or cite from any verse or chapter of the Qur'an. He is, therefore, an important symbol of the ritual phenomenon of *Slawatan*. This is consistent with Geertz's symbolic understanding of ritual. He believes that ritual symbols shape the social order in society. In this sense Habib Sheikh's image is linked to shaping the social order, by transforming the ritual of phenomenon of *Slawatan* with new innovations, into a form of Muslim popular piety, displaying social passion as explained by Geertz (1973: 112). It also validates participants' responses, in that Habib Sheikh himself is a key factor as to why they attend the ritual. Catherine Bell (1992) differs from Geertz by using the term ritualization. In this way Habib Sheikh serves as the superior authority necessary in ritualization (Munn 1973; Davis- Floyd, 2004; Schirch, 2005; Firth, 2011).

Consequently, evidence in this study reveals that the figure of Habib Sheikh as an individual is very important in motivating people. The observations and discussions with various participants inform us that these devotees come to the *Slawatan* mainly to see him performing. The people consider him to be an extraordinary individual and believe that he has exceptional qualities when it comes to celebrating the life history of the Prophet. In Weberian terms (Weber, 1968: 48-54), such kinds of qualities are regarded as of divine origin, which are not accessible to the ordinary person.

Other evidence for linking the role of Habib Sheikh and participant motivation in the ritual phenomenon of *Slawatan* relates to the Indonesian political situation in 1997-1999. According to Hefner (2000: 6-7), once the events of Indonesian Independence passed the country began to have, and now enjoys, a relatively pluralistic society, the same way as medieval Muslim society showcases religious pluralism. However, during Indonesia's political and economic crises, from 1997-1999, an upsurge of religious violence was witnessed, mostly by angry Muslim protesters against the Chinese-minority Christians. Such religious conflicts are backward steps for the diversity of Indonesia, as stated in Pancasila (Indonesian national ideology) and undermine the pluralistic state, as described by its founding fathers (Ricklefs, 2001: 247-260; Vickers, 2005: 113-141). The complex events of this period were an opportunity for Habib Sheikh to play a significant role in substantiating the leadership vacuum created by the political insecurity. His background, of middle-class *Hadhrami* descent, and experience as a successful businessman, gave him legitimate authority (Bruilly, 2011: 479).

As Farid notes (Esack, 2002: 236), the loss of charismatic leadership figures can lead to the diminishing presence of progressive Islam. This is because the Muslim community seem to display a penchant for such figures. Therefore, the rise of Habib Sheikh in this period was a requirement for the existence of ordered spiritual life. This is because, as the events of 1997-1999 unfolded, Gibson (2008: 309-321) observes that there was need for an institution that could rise above the conflicts and factionalism generated by the political situation. Habib Sheikh was able to calm down the discontent provoked by the circumstances of the time (King: 1978: 23). His image and performance provided a retreat for people who were looking for an alternative, charismatic leader who could salvage them from the stressful political and economic situation. In doing so, his image served as being of exemplary character, inspiring large crowds of people to gather for every performance (Willner, 1985: 4). This provides another piece of evidence of the complex set of factors and multiple interests that motivate people in the ritual phenomenon of *Slawatan* by Habib Sheikh.

Linguistically, Fogg (2015: 86-110) argues that during the standardization of the Indonesian language from the 1940s to the 1950s, authorities pushed the language towards European normativity. This has had a significant influence on how the Muslims, who were less impressed with European languages, could use the national language for religious purposes. However, Habib Sheikh has succeeded in remixing Arabic, Javanese and Bahasa Indonesian, which was more appealing to the Islamic leaders and their followers. The assimilation of Arabic and Javanese knowledge by Habib Sheikh contributes to the domestication and transformation of the ritual phenomenon of *Slawatan,* as a powerful polity of motivation in urban areas (Kraus, 1995: 21-31). His linguistic skills make it possible for him to write, compose and sing in all three languages. He has written many songs in all three languages, which are usually read and sung during his *Slawatan*. Some of his songs are also sung at other social and public gatherings, and on radio stations around Java. His presence in this new form of *Slawatan* provided a general efficacy of the ritual (Prager, 2010: 9-25).

Furthermore, his language skills are a powerful tool, appealing to the Javanese community. Nourse (2013: 400-422) notes that in contemporary Indonesia, both Arabic and Javanese are supra-languages that attract citizens with cross-cutting appeal. The use of

ISSN: 1411-1632 (Print) 2527-5992 (Online)

the Javanese language also creates a form of identity for them. This serves as a catalyst, enticing people in the thousands to his performances. It also offers a conceptualisation that becomes an aspect of a wider cultural heritage to be enjoyed, performed and consumed (Mee, 2010: 321-339). In addition, Taylor clarifies that language is used during the process of orientation of the self, where norms, morals and virtues are inculcated by the agencies in the fundamental orientation. In this case, the self-start identifies itself in association with the agencies. Likewise, the self, most of the time, sees it as a moral obligation to stick to the identity in which the self was framed during the fundamental orientation. To the self this identity is good (Taylor, 1989: 25-52 dan Taylor, 2007: 359).

Socially, the phenomenon of the *Slawatan* ritual involves a group of drummers of different instruments, hence Habib Sheikh conducts the drummers and sounds in line with what is being sung. This gives atmosphere to the event (Reid, 2008: 253–267). In all observations, he could be seen swinging his hands to the music and musicians in an artistic way.

One of the signs of his generosity is that he comes to the performance with packets of money, either in two thousand, or five thousand, Rupiah notes, and distributes them to the children at the gathering. Sometimes adults also gather around him, hoping to be given some. On the other hand, he throws fruit to those sitting in front of him. People are always eager to get the fruit he throws, as they believe it is a '*Barakah*' (blessing) to eat something directly given by Habib Sheikh. He socializes with everyone who comes to him during, and after, the ritual phenomenon of *Slawatan.* This is evident when he arrives at the event, even though there are always high-protocol persons and security present, he attempts to shake hands with those wanting to reach him. The same process goes on after the ritual is finished. People struggle in lines from the stage to where he is hosting, to be able to shake hands, or take a photo of him.

Therefore, the combination of these qualities makes it easy for people to like him. They serve as a magnet to motivate followers towards him and his *Slawatan.* These manners also correspond to several ideal qualities expected of leaders in a traditional society like Java; they are interpreted as signs of his charisma, spiritual power, and legitimacy (Amirell, 2011: 303-323). The same applies when he is on stage during the ritual phenomenon of

Slawatan; no matter at which part of the event you are located, you can see him from that distance. As such, a finding in this research reveals that Habib Sheikh himself is a figure of major desirability for different people, including men and women, young and old. And his high degree of commitment to the cause of *Slawatan* accords him the ability to build a symbolic relationship with his followers of different ages (Aljunied, 2011: 281-302).

People come from all backgrounds, rich and poor, from cities, towns and villages. They include: aristocrats, royalty and ordinary people. For instance, he has a regular schedule of *Slawatan* with the Sultanate of Yogyakarta. This is one of the biggest *Slawatan* held every year in the province and draws one of the biggest crowds among the events held in the city.

In one of the interviews, with one interviewee, when asked, "Why are you interested in this ritual?" The person answered, "Because I like him". In another interview, another interviewee was asked the same question and his response was, "I go to the ritual because of the music". Looking at these two respondents, each said something different based on what motivated him. The different answers to the same question are an indication that Habib Sheikh's charisma, together with complex sets of factors and multiple interests, are issues that motivate people to attend the ritual.

Furthermore, the rise of Habib Sheikh is inspiring people to link what Schulz (2006: 210) sees as the prominence of new types of religious leaders who promote Islam, to a mission geared towards social and individual reform. These leaders have mesmerizing voices that pervade streets, domestic settings and public spaces, and are welcomed by urban and rural listeners as spiritual guidance. Moreover, Habib Sheikh's performance has taken the shape of modernized ritual with a deep appreciation of local roots and the innovative annexation of local tradition. He consequently plays a leading role in the significant change in Islamic expression and practices manifested in public life through the ritual phenomenon of *Slawatan,* since after the collapse of the New Order regime. And indeed, public piety surged after the end of the New Order in 1998 (Bodden, 2013: 24-48). Indonesian society turned to more moderate religious leaders, like Habib Sheikh after witnessing the advent of democratization (Makin, 2017: 1-22). Thus, Habib Sheikh's

ISSN: 1411-1632 (Print) 2527-5992 (Online)

charisma and modernization of *Slawatan* has had a positive influence on the growth of democracy in Indonesia.

CONCLUSION

In conclusion, the study has discussed the performance of *Slawatan* and how the charismatic leadership of Habib Sheikh serves as a source of motivation for diverse communities in Central Java. The study has argued that the ritual performance of *Slawatan* follows an organized process which is consistent with religious rituals and performance. The findings show that the performance of Slawatan is a procedure that includes: the preliminaries, dress code, verses and songs, and the 'cool down' part. It reveals how people from diverse communities see Habib Sheikh as being very charismatic. They believe that his leadership qualities and innovations motivate them to attend this form of Islamic ritual performance. Therefore, the ritual of *Slawatan* and Habib Sheikh contribute to the understanding of Islamic ritual, as an event that promotes peace, the social solidarity of people from different communities.

REFERENCES

Aljunied, Syed Muhd Khairudin. 2011. "The Other Muhammadiyah Movement: Singapore 1958-2008." *Journal of Southeast Asian Studies* 42 (2): 281–302.

Amirell, Stefan. 2011. "The Blessings and Perils of Female Rule: New Perspectives on the Reigning Queens of Patani, C. 15841718." *Journal of Southeast Asian Studies* 42 (2): 303–23.

Anderson, B. (1990). *Language and Power: Exploring Political Cultures in Indonesia*. Cornell University Press

Bell, Catherine. 1992. *Ritual Theory, Ritual Practice*. Oxford, New York: Oxford University Press.

Bodden, Michael. 2013. "Regional Identity and National Theatre in South Sulawesi." *Journal of Southeast Asian Studies* 44 (1): 24–48.

Bräuchler, Birgit. 2011. "Kings on Stage: Local Leadership in the Post-Suharto Moluccas." *Asian Journal of Social Science* 39 (2): 196–218.

Bruilly, John. 2011. "Max Weber, Charisma and Nationalist Leadership." *Nations and Nationalism* 17 (3): 477–99.

Davis-Floyd, Robbie E. 2004. *Birth as an American Rite of Passage*. 2nd ed. Berkeley, CA: University of California Press.

Esack, F. 2002. *Qur'an, Liberation & Pluralism*. Oxford: Oneworld Publications.

Firth, Raymond. 2011. *Symbols: Public and Private*. New York: Routledge.

Fogg, Kevin W. 2015. "The Standardization of the Indonesian Language and Its Consequences for Islamic Communities." *Journal of Southeast Asian Studies* 46 (1): 86–110.

Geertz, Clifford. 1973. *The Interpretation of Cultures*: *Selected Essays*. New York: Basic Books.

Gibson, Thomas. 2008. "From Stranger-King to Stranger-Shaikh: Austronesian Symbolism and Islamic Knowledge." *Indonesia and the Malay World* 36 (105): 309–21.

Hefner, Robert W. 2000. *Civil Islam: Muslims and Democratization in Indonesia*. Princeton, NJ: Princeton University Press.

Ilham, S. 2011. *Kajian Terhadap Tradisi Shalawat Jam'iyyah Ahbabu Al- Mustafa Kabupaten Kudus*. Yogyakarta: Universitas Islam Negeri Sunan Kalijaga.

Izharuddin, Alicia. 2015. "The Muslim Woman in Indonesian Cinema and the Face Veil as 'Other.'" *Indonesia and the Malay World* 43 (127). Taylor & Francis: 397–412. doi:10.1080/13639811.2015.1033162.

King, Victor T. 1978. "Revitalization Movements in Kalimantan (Indonesian Borneo)." *Indonesia Circle. School of Oriental & African Studies*. Newsletter 6 (17): 23.

Kraus, Werner. 1995. "An Enigmatic Saint: Syekh Abdulmuhyi of Pamuahan (1640-1715)." *Indonesia Circle. School of Oriental & African Studies*. Newsletter 23 (65): 21–31.

Makin, Al. 2017. "'Not a Religious State': A Study of Three Indonesian Religious Leaders on the Relation of State and Religion." *Indonesia and the Malay World*. Taylor & Francis: 1–22.

Mee, Wendy. 2010. "A Traffic in Songket: Translocal Malay Identities in Sambas." *Journal of Southeast Asian Studies* 41 (2): 321–39.

Millie, Julian, Greg Barton, Linda Hindasah, and Mikihiro Moriyama. 2014. "Post-Authoritarian Diversity in Indonesia's State-Owned Mosques: A Manakiban Case Study." *Journal of Southeast Asian Studies* 45 (2): 194–213.

ISSN: 1411-1632 (Print) 2527-5992 (Online)

Munn, Nancy D. 1973. "Symbolism in Ritual Context: Aspects of Symbolic Action." In *Handbook of Social and Cultural Anthropology*, edited by John Joseph Honigmann and Alexander Alland. Skokie, IL: Rand McNally Co.

Newland, Lynda. 2000. "Under the Banner of Islam: Mobilizing Religious Identities in West Java." *The Australian Journal of Anthropology* 11 (2): 199–222.

Nourse, Jennifer W. 2013. "The Meaning of Dukun and Allure of Sufi Healers: How Persian Cosmopolitans Transformed Malay-Indonesian History." *Journal of Southeast Asian Studies* 44 (3): 400–422.

Prager, Michael. 2010. "Abandoning the 'Garden of Magic.'" *Indonesia and the Malay World* 38 (110): 9–25.

Raimy, Che-Ross. 2000. "Munshi Abdullah's Voyage to Mecca: A Preliminary Introduction and Annotated Translation." *Indonesia and the Malay World* 28 (81): 173–213.

Reid, Anthony. 2008. "Merchant Princes and Magic Mediators: Outsiders and Power in Sumatra and Beyond." *Indonesia and the Malay World* 36 (105): 253–67.

Ricklefs, M. C. 2001. *A History of Modern Indonesia since c.1200*. New York: Palgrave.

Schechner, Richard. 2010. *Between Theatre and Anthropology*. Philadelphia: Pennsylvania University Press.

Schirch, Lisa. 2005. *Ritual and Symbol in Peace building*. Sterling, VA: Kumarian Press.

Schulz, D.E. 2006. "Promises of Immediate Salvation." *American Ethnologist*, 33 (2): 210–229.

Taylor, Charles. 2007. *A Secular Age*. Cambridge: Harvard University Press.

Taylor, Charles. 1989. *Sources of the self, the making of the modern identity*. Cambridge Massachusetts: Harvard University Press.

Turner, V.W. 1987. *The Anthropology of Performance*. New York: PAJ Publications.

Vickers, Adrian. 2005. *A History of Modern Indonesia*. Cambridge, UK: Cambridge University Press.

Weber, Max. 1968. "On Charisma and Institution Building." In *Heritage of Sociology Series*, edited by S. N. Eisenstadt. University of Chicago Press.

Willner, Ann Ruth. 1985. *The Spellbinders: Charismatic Political Leadership*. New Haven and London: Yale University Press.

Woodward, M., I. Rohmaniyah, A. Amin, S. Ma'arif, Diana Coleman, M. Murtaugh and Sani Umar. 2012. "Ordering What is Right, Forbidding What is Wrong: Two Faces of Hadhrami Dakwah in Contemporary Indonesia. *Review of Indonesian and Malaysian Affairs*, 46 (2): 105–146.

Der Koran über den exklusiven religiösen Wahrheitsanspruch: Die ma'na-cum-maghza-Methode und ihre Anwendung auf Koran 2:111–113

Sahiron Syamsuddin

Einleitung

Religiöser Exklusivismus ist einer der Faktoren für Intoleranz zwischen den verschiedenen religiösen Gemeinschaften. Religiöser Exklusivismus ist die Überzeugung, dass nur eine Religion wahr ist und dass alle anderen, von ihr unterschiedenen Religionen einfach falsch sind. Aufgrund solcher Wahrheitsansprüche glauben verschiedene Gruppen, dass sich andere Gruppen auf einem falschen Weg befinden und nur ihre Anhänger Erlösung erlangen werden. Diese Haltung ist in unseren Gesellschaften weit verbreitet und stellt für die heutigen pluralistischen Gesellschaften ein ernstes Problem dar. Diese theologische Position hat negative gesellschaftliche und politische Auswirkungen, denn sie dient zur Rechtfertigung von Diskriminierung von anderen. Meiner Ansicht nach ist ein exklusivistischer Wahrheitsanspruch in muslimischen Gemeinschaften immer noch lebendig, auch in Indonesien.

Für gute Muslime bietet der Koran Orientierung für das tägliche Leben. Da gute Muslime versuchen, gemäß ihrem Verständnis des Korans zu leben, ist es wichtig, dass muslimische Gelehrte zu einem leicht zugänglichen Verständnis des Korans beitragen. Im Folgenden werde ich versuchen, Koranverse zu interpretieren, die den religiösen Wahrheitsanspruch the-

matisieren. Es gibt viele Verse, die hier in Frage kämen, ich werde mich auf die Verse 2:111–113 konzentrieren und bei der Analyse und Interpretation die ma'na-cum-maghza-Methode anwenden:

> (111) Sie sprechen: „Nur Juden oder Christen können in den Paradiesesgarten kommen." Das sind jedoch nur ihre Wünsche. Sprich: „Bringt doch euren Beweis herbei, wenn ihr wahrhaftig seid!" (112) O nein! Nur wer sich Gott ganz ergibt und dabei Gutes tut, der wird seinen Lohn bei seinem Herrn empfangen. Die brauchen keine Furcht zu haben und sollen auch nicht traurig sein. (113) Die Juden sprechen: „Die Christen gründen ihren Glauben ja auf nichts." Die Christen sprechen: „Die Juden gründen ihren Glauben ja auf nichts." Sie aber tragen das Buch vor. Ebenso sprechen die, die kein Wissen haben, genau das, was jene sagen. Doch Gott wird zwischen ihnen richten am Tag der Auferstehung in dem, worin sie uneins waren.[2]

Die ma'na-cum-maghza-Methode

Die *ma'na-cum-maghza*-Methode ist ein exegetischer Ansatz, bei dem der Interpret versucht, die ursprüngliche historische Bedeutung (*ma'nā*) eines Textes (d.h. des Korans) zu erfassen, so wie er von seiner ersten Zuhörerschaft verstanden wurde, und dann seine Bedeutung (*maghzā*) im Blick auf die gegenwärtige Situation weiterzuentwickeln. Fazlur Rahman bezeichnet dies als einen „Doppelbewegungs"-Ansatz. In seinen Büchern *Interpreting the Qur'an*[3] und *Reading the Quran in the Twenty-first Century*[4] entwickelt Abdullah Saeed einen von ihm selbst so bezeichneten „kontextuellen Ansatz". Allerdings scheinen sowohl Rahmans Doppelbewegung als auch Saeeds kontextueller Ansatz nur auf die Interpretation von Rechtstexten des Korans Anwendung zu finden, während die *ma'na-cum-maghza*-Methode auf den ganzen Koran anwendbar sein soll (außer *al-hurūf al-muqatta'a*).

Diese Methode geht davon aus, dass jeder Text, auch der Text des Korans, zum einen eine historische Bedeutung hat, die auf ihren besonderen Kontext bezogen ist; so wurde der Koran etwa dem Propheten in einer besonderen Situation offenbart. Die Bedeutung eines bestimmten Korantextes wird universell durch den Prozess weiterer Interpretation. Um die ursprüngliche Bedeutung zu verstehen, ist es also entscheidend, dass die Interpretation nicht nur die Textualität des Textes, sondern auch seinen historischen Kontext ins Auge fasst. In diesem Fall ist auch eine Analyse

[2] Koranübersetzung von Hartmut Bobzin.
[3] Abdullah Saeed, Interpreting the Qur'an (London and New York: Routledge, 2006).
[4] Abdullah Saeed, Reading the Qur'an in the Twenty-first Century: A Contextualist Approach (New York: Routledge, 2014).

der Sprache des Korans unter Berücksichtigung der arabischen Sprache des 7. Jahrhunderts n.Chr./des 1. Jahrhunderts d.H. notwendig. Dabei gilt, dass jede Sprache synchrone und diachrone Aspekte hat. Der synchrone Aspekt ist linguistisch derjenige, der sich nicht ändert, während der diachrone mit der Zeit veränderlich ist. Um ein Missverstehen eines Textes zu vermeiden, muss bei der Interpretation die Entwicklung der Bedeutung eines Wortes, einer Redewendung, eines Satzes, einer Struktur, bedacht werden. So ist z.B. das arabische Wort *ikhlās*, das hauptsächlich „etwas rein machen" bedeutet, einer Bedeutungsentwicklung unterworfen gewesen. In vorislamischen Zeiten bezeichnete das Wort die Handlung, etwas rein zu machen, in einem säkularen Kontext. Im Koran wird es entweder in einem säkularen oder religiösen Kontext verwendet. Wenn es im Koran religiös gebraucht wird, bezeichnet es einen monotheistischen Glauben und ein entsprechendes Handeln, sodass seine Bedeutung die gleiche ist wie *tawhid* (die Einheit Gottes). Das wird durch die Tatsache bekräftigt, dass jene Sure, in der ganz besonders vom Monotheismus die Rede ist, *sūrat al-ikhlās* heißt.[5] Der Begriff wird dann von muslimischen Gelehrten definiert als ein Akt des Ausrichtens aller guten Taten nur auf den Zweck, Gottes Barmherzigkeit zu erlangen. Es gibt also vorkoranische, koranische und nach-koranische Bedeutungen, obwohl die Grundbedeutung weiterhin besteht.

Um die historische Bedeutung zu verstehen, die nach Jorge Gracia, die „historische Funktion der Interpretation"[6] bildet, muss man auch den umfassenderen historischen Kontext beachten, in dem ein bestimmter Vers oder eine Sure offenbart wurden. In diesem Fall ist die Kenntnis der *asbāb al-nuzūl* („Anlässe der Offenbarung") und der historischen Berichte über Kultur, Tradition, Rechtsverhältnisse, die soziopolitische und wirtschaftliche Situation, auf die der Koran möglicherweise reagierte, sehr hilfreich. Viele klassische muslimische Gelehrte behaupteten, dass niemand den Koran recht verstehen könne, der nicht seine *asbāb al-nuzūl* kenne. ʻAlī ibn Ahmad al-Wāhidī (gest. 468 d.H.) schreibt z.B. in seinem Werk *Asbāb al- Nuzūl*: „Die Asbāb al-Nuzūl sind der umfassendste Aspekt, den es zu verstehen gilt, und der erste, auf

[5] Siehe Ibn al-Munzūr, Lisān al-ʻArab (Cairo: Dār al-Maʻārif, n.d.), 1227.

[6] Jorge J.E. Gracia, A Theory of Textuality (Albany: State University of New York Press, 1996), 155. Gracia schreibt: „Das Ziel des Interpreten ist es, im gegenwärtigen Publikum erstens die gedanklichen Akte des historischen Autors des Textes wiederzuerschaffen, nicht als Schöpfer des Textes, sondern als Publikum. Mit anderen Worten ist es in diesem Sinne das Ziel des Interpreten, ein Verstehen im gegenwärtigen Publikum herzustellen, das intentional dasselbe ist wie das Verständnis, das der Autor von dem Text hatte. Zweitens hat der Interpret die Wiedererschaffung der Verstehensakte im gegenwärtigen Publikum im Sinn, die das historische Publikum des Textes oder das Publikum, für die das Werk gedacht war, durchlief oder erwartet wurde zu durchlaufen."

den zu achten ist, weil es unmöglich ist, einen Vers und seine Intention zu interpretieren ohne Verständnis seiner Geschichte und Erklärung."[7] Nach Fazlur Rahman erlaubt dies nicht nur das Verstehen der ursprünglichen Bedeutung der Korantextes, sondern auch der von ihm sogenannten *ratio legis*, auf denen die Regelungen des Korans basieren.[8] Abdullah Saeed verweist darauf, dass die Kenntnis des soziopolitischen Kontextes hilfreich bei der Entscheidung sein kann, ob die Aussage eines bestimmten Koranverses eine beschränkte oder universelle Gültigkeit hat.[9]

Ein Verständnis der ursprünglichen, historischen Bedeutung bildet auf jeden Fall einen Ausgangspunkt für eine weitere und tiefergehende Interpretation, die für die jeweilige Zeit von Relevanz ist. Es gibt verschiedene hermeneutische Vorgehensweisen, um die Bedeutung des Korantextes zu entwickeln und zu erweitern, sodass dieser im Blick auf das gegenwärtige Umfeld verstanden und angewendet werden kann. Einen dieser Wege zur Aufschließung der Textbedeutung könnte man als *maghzā* (Bedeutung) bezeichnen. Er bezieht sich auf die Hauptbedeutung des Textes oder in Gadamers Worten, auf das, was „sinngemäß" ist. Gadamer schreibt:

> „Die Aufgabe der Interpretation stellt sich immer dann, wenn der Sinngehalt des Fixierten strittig ist und es gilt, das richtige Verständnis der ‚Kunde' zu gewinnen. ‚Kunde' aber ist nicht, was der Sprechende bzw. der Schreibende ursprünglich gesagt hat, sondern was er hat sagen wollen, wenn ich sein ursprünglicher Gesprächspartner gewesen wäre. Das ist etwa für die Interpretation von ‚Befehlen' als hermeneutisches Problem bekannt, daß sie ‚sinngemäß' befolgt werden sollen (und nicht wörtlich). Das liegt der Sache nach in der Feststellung, daß ein Text nicht ein gegebener Gegenstand ist, sondern eine Phase im Vollzug eines Verständigungsgeschehens."[10]

Interpretation von Koran 2:111–113

Die *ma'nā-cum-maghzā*-Interpretation bedenkt sowohl die Sprache der betreffenden Verse als auch ihren gesellschaftlich-geschichtlichen Kontext, um erstens

---

[7] 'Alī ibn Ahmad al-Wāhidī, Asbāb al-Nuzūl, ed. Isām ibn 'Abd al-Muhsin (Dammam: Dar al-Salāh, n.d.), 8.

[8] Siehe Fazlur Rahman, Islam and Modernity (Chicago: The University of Chicago Press, 1982), 6f.

[9] Siehe Saeed, a.a.O. (Fußn. 2), 123f.

[10] Hans-Georg Gadamer, „Text und Interpretation", in: Ders., Gesammelte Werke 2, Hermeneutik II (Tübingen: Mohr Siebeck, 1986), 345. (Autor zitiert nach: Hans-Georg Gadamer, „Text and Interpretation", in: Diane P. Michelfelder and Richard E. Palmer (eds.), Dialogue & Deconstruction. The Gadamer-Derrida Encounter (Albany: The State University of New York Press, 1989), 35.

die ursprüngliche historische Bedeutung zu erfassen und zweitens ihre neue Bedeutung für die Zeit, in der ihre Neuinterpretation erfolgt, zu erarbeiten.

Linguistische Analyse der Verse

Wa qālū lan yadkhula l-jannata illā man kāna hūdan aw nasārā (Koran 2:111)

Die Pluralform des Verbs *qālū* = sie sagten bezieht sich auf die Juden und Christen in Medina. Dieser Bezug ergibt sich aus *illā man kāna hūdan aw nasārā* (wenn er nicht ein Jude oder ein Christ ist). Die obige Aussage kann also so übersetzt werden: Sie (d.h. die Juden und Christen) sagen: „Niemand wird das Paradies betreten, wenn er nicht ein Jude oder ein Christ ist." Ihre Aussage formuliert einen Wahrheitsanspruch. Jedoch ist nicht klar, ob es die Absicht war, sich gegenseitig herabzusetzen oder die Muslime. Fakhr al-Dīn al-Rāzī meint, die erste Möglichkeit entspreche der Textbedeutung besser, was Vers 113 nahelege, der noch diskutiert werden wird. Er sagte, Vers 2:113 erkläre 2:111 ausführlicher durch die Erwähnung der Aussagen der Juden gegen die Christen und umgekehrt.[11]

Tilka amāniyyuhum (Koran 2:111)

Das Wort *amāniyy* ist eine Pluralform von *umniyya* und bedeutet „etwas wünschen". Es hat dieselbe Bedeutung wie *munya* (Singular) oder *munā* (Plural).[12] Der Satz wurde von Muqātil ibn Sulaymān interpretiert als *tamannaw ʻalā Allāh* (sie wünschten in Bezug auf Gott).[13] Abdul Haleem übersetzt den Ausdruck als „Wunschdenken". Der Satz ist demnach zu übersetzen mit: „Dies ist ihr eigenes Wunschdenken." Die gleiche Bedeutung drückt sich in der deutschen Übersetzung von Hartmut Bobzin aus: „Das sind jedoch nur ihre Wünsche." Das weist darauf hin, dass ihr Wahrheitsanspruch von Gott abgelehnt wurde.

[11] Fakhr al-Dīn al-Rāzī, Mafātih al- Ghayb, Vol. 4 (Beirut: Dār al-Fikr, n.d.), 8.
[12] Ibn al Manzūr, a.a.O. (Fußn. 4), 4283.
[13] Muqātil ibn Sulaymān, Tafsīr Muqātil ibn Sulaymān, hrsg. v. Ahmad Farīd, Vol. 1 (Beirut: Dār al-Kutub al-ʻIlmīya, 2003), 72.

Qul hātū burhānakum (Koran 2:111)

Der Ausdruck *hātū burhānakum* bedeutet „euren Beweis bringen oder produzieren". Das Wort *hāti* hat nach al-Zamakhsharī dieselbe Bedeutung wie *ahdir* (bereitstellen; etwas zur Verfügung stellen).[14] Muqātil ibn Sulaymān interpretierte *burhānakum* als *hujjatukum min al-tawrāt wa al-injīl* (euer Beweis aus der Tora und dem Evangelium).[15] Um solch einen Wahrheitsanspruch zurückzuweisen, wurde der Prophet Muhammad angewiesen, sie aufzufordern, Beweise herbeizuschaffen (*burhān*). Das war schwierig, weil der Eintritt in das Paradies einer der eschatologischen Aspekte ist, die nur Gott kennt.

Balā man aslama wajhahū li Allāhi wa huwa muhsinun (Koran 2:112)

Nach al-Zamakhsharī wird das Wort *balā* hier gebraucht, um auszudrücken, dass der Prophet Muhammad die Wahrheitsansprüche der Juden und Christen von Medina zurückweist.[16] Der Satz *man aslama wajhahū li Allāhi* wird von al-Zamakhsharī im Sinne von *man akhlasa nafsahū lahū lā yushriku bihī ghayrahū* (jeder, der sich reinigt für Gott und Ihm keine anderen beigesellt) interpretiert.[17] Das heißt, die betreffende Person glaubt an den einen und einzigen Gott. Al-Tabarī interpretiert den Satz ähnlich als „diejenigen, die sich Gott ernsthaft unterwerfen".[18] Al-Rāzī hat eine ähnliche Interpretation. Er bestand darauf, dass die Bedeutung von *man aslama wajhahu* diese ist: „diejenigen, die ihr Herz dem Gottesgehorsam unterwerfen (*islām al-nafs li tā'at Allāh*)". Ein moderner Interpret, Ibn 'Āshūr, schreibt in seinem *al-Tahrīr wa al-Tanwīr*, das Wort *islām* habe die Bedeutung „*taslīm al-dhāt li awāmir Allāh*" (der völlige Gehorsam des Individuums gegenüber Gottes Geboten). Demgemäß sagt er auch: „Das Paradies wird niemandem allein gehören, sondern alle werden es besitzen, die sich Gott unterwerfen."[19] Alle diese Interpreten stimmen darin überein, dass das Wort aslama nicht ausschließlich den Eintritt in den Islam bezeichnet,

[14] Al-Zamakhsharī, al-Kashshāf, Vol. 1 (Riad: Maktabat al-'Abikan, 1998), 311.
[15] Muqātil ibn Sulaymān, a.a.O. (Fußn. 12), Vol. 1, 72.
[16] Al-Zamakhsharī, a.a.O. (Fußn. 13), Vol. 1, 311.
[17] A.a.O.
[18] Muhammad ibn Jarīr al-Tabarī, Jāmi' al-Bayān f ī Ta'wīl Ay al-Qur'ān, Vol. 2 (Kairo: Dār Hajar, 2001), 431.
[19] Muhammad ibn al-Tāhir ibn 'Āshūr, al-Tahrīr wa al-Tanwīr, Vol. 2 (Tunis: al-Dār al-Tūnīsiyya li al-Nasyr, 1984), 674.

sondern die Unterwerfung unter Gott, ungeachtet dessen, ob eine Person Jude, Christ oder Muslim ist.

Was den Satz *wa-huwa muhsinun* betrifft, sind die Interpretationen unterschiedlich. Nach al-Tabarī bedeutet er, dass die Unterwerfung einer Person unter Gott ernsthaft sein muss. Anders als al-Tabarī sagt al-Rāzī, die Bedeutung sei, dass „jemandes Gehorsam gegenüber Gott von guten und nicht von schlechten Taten gefolgt werden muss".[20] Ibn ʻĀshūr versuchte beide Ansichten zu verbinden, indem er sagte, es sei nicht ausreichend, nur das eigene Herz Allah zu unterwerfen und gute Taten ohne *ikhlās* auszuführen.[21]

Wa qālat al-yahūdu laysat al-nasārā ʻalā shay'in wa q ālat al-nasārā laysat al-yahūdu ʻalā shay' (Koran 2:113)

Nach al-Zamakhsharī ist die Verbindung zwischen der negativen Partikel/dem Verb *laysa* und dem unspezifischen Wort *shay'* Ausdruck einer sehr starken Negation.[22] Die Aussage im Koran weist darauf hin, dass sich die Juden und Christen in einem Konflikt miteinander befanden und sich gegenseitig beschuldigten, in die Irre zu gehen.

Der unmittelbare geschichtliche Kontext: die Anlässe der Offenbarung (Asbab al-Nuzūl)

Bevor wir uns dem geschichtlichen Kontext der Verse zuwenden, sei an folgende Erkenntnis Angelika Neuwirths erinnert:

> Wir haben gewöhnlich den Koran als den „islamischen Text" par excellence betrachtet, obwohl geschichtlich gesehen dies keineswegs offenkundig ist. Bevor der Koran in den Rang des islamischen Gebildes aufstieg, war er mehr als zwanzig Jahre lang eine mündliche Kommunikation. Seine Botschaft richtete sich nicht an Muslime, sondern … an die vorislamischen Hörer, die wir am besten als spätantike gebildete Personen beschreiben, seien sie Heiden oder synkretistische, mit der monotheistischen Tradition vertraute Gläubige oder sogar Juden und Christen.[23]

[20] Al-Rāzī, a.a.O. (Fußn. 10), Vol. 4, 4.
[21] Ibn ʻĀshūr, a.a.O. (Fußn. 18), Vol. 2, 675.
[22] Al-Zamakhsharī, a.a.O. (Fußn. 13), Vol. 1, 312.
[23] Angelika Neuwirth, „The Discovery of Writing in the Qur'an: Tracing an Epistemic Revolution in Late Antiquity", in: NUN: Jurnal Studi Alquran dan Tafsir di

Die Koranverse 2:111–113 wurden dem Propheten Muhammad in Medina offenbart. Zu dem Publikum gehörten die Juden und Christen von Medina. Wie muslimische Historiker berichten, hatten es die Muslime zuerst mit den Christen von Najran und den Rabbinern in Medina zu tun. Es wird berichtet, dass beim Anlass der Offenbarung (sabab al-Nuzūl), als die christliche Delegation aus Najran zu dem Propheten Muhammad kam, einige Rabbiner zu diesen gingen und ihnen sagten, dass sie nicht auf dem richtigen religiösen Weg seien. Diese Beschuldigung erwiderten die Christen mit demselben Vorwurf.[24] In seinem Korankommentar berichtet Fakhr al-Rāzī auch darüber, aber etwas ausführlicher. Er zitiert einen Bericht, der beschreibt, wie einige Leute aus Najran zum Propheten Muhammad kommen und dann jüdische religiöse Gelehrte bzw. Rabbiner (*ahbār al-yahūd*) dazustoßen und sich eine lebhafte Debatte zwischen beiden Gruppen entspinnt, die sehr laut wird. Die Juden sagten: „Ihr seid auf dem falschen religiösen Weg." Die Juden glaubten nicht an Jesus und sein *Injīl* (Evangelium). Die Christen ihrerseits beschuldigten die Juden, sie würden nicht auf die rechte Weise an Mose und seine Tora glauben.[25] Eine Kenntnis dieses Kontextes kann zum Verständnis der Verse beitragen, obwohl es noch weiterer geschichtlicher Quellen zur Vertiefung des Verständnisses bedarf. Muhammad ʻAbduh meint, man solle, um die Verse zu verstehen, die Geschichte der Religionen und religiösen Gemeinschaften betrachten, um festzustellen, ob ein solcher Glaube universell oder nur bei einer bestimmten Gruppe verbreitet ist.

Der umfassendere geschichtliche Kontext: Begegnung zwischen religiösen Gemeinschaften in Medina

Die Bevölkerung der vorislamischen Stadt Medina bestand aus heidnischen Arabern und jüdischen Klans. Die Aus und Khazraj bildeten die größten jüdischen Stämme. Es ist nicht sicher, ob sie ursprünglich aus Palästina gekommen waren. Auch eine relativ kleine Anzahl von Christen lebte in dieser pluralistischen Stadt.[26] Aufgrund der Migration des Propheten Muhammad und seiner Gefährten und der Bekehrung der Einwohner von Medina zum Islam wurde die Stadt noch pluralistischer. Jetzt lebten auch noch Muslime in der Stadt. Noch Koran 2:62, ein medinensischer Vers,

Nusantara 2, 1 (2016), 31–32.

[24] Siehe al-Tabarī, a.a.O. (Fußn. 17), Vol. 2, 435.

[25] Siehe Fakhr al-Dīn al-Rāzī, a.a.O. (Fußn. 10), Vol. 4, 8.

[26] Siehe Fakhr al-Dīn al-Rāzī, a.a.O. (Fußn. 10), Vol. 4, 8.

erwähnt nicht nur die Juden und Christen, sondern auch die *sābi'ūn.* Zu diesem Begriff gibt es verschiedene Meinungen unter den muslimischen Gelehrten. Manche meinen, dass mit den *sābi'ūn* jene gemeint sind, die keinerlei Religion haben, d.h. Atheisten. Diese Ansicht beruft sich auf die Autorität von Mujāhid ibn Jabr[27], einem Nachfolger (*tābi'ī*) und Schüler von Ibn 'Abbās.

Die Kernaussage (maghzā) der Verse

Die zitierten Verse verbieten ganz klar jegliche exklusivistischen religiösen Wahrheitsansprüche. Auch wenn sie sich auf die Wahrheitsansprüche der Juden und Christen in Medina beziehen, gilt das Verbot für jede religiöse Gemeinschaft, die Muslime eingeschlossen. Die Aussage kann aus der koranischen Zurückweisung des religiösen Wahrheitsanspruches, *balā man aslama wajhahū li Allāhi wa huwa muhsinun,* geschlossen werden. Demnach wird die Erlösung im Jenseits von jedem erlangt, der sich dem Einen und Einzigen Gott unterwirft und gute Taten tut, ungeachtet seiner Religion. Darum sagt der Koran z.B. nicht *balā man ittaba'a muhammadan* (also: jeder, der Muhammad folgt).

Die Zurückweisung jedes Wahrheitsanspruches gibt es auch in anderen Versen. In Koran 2:135–136 heißt es:

> (135) Sie sprechen: „Juden oder Christen müsst ihr sein, dann seid ihr rechtgeleitet!" Sprich: „Nein!" Wie die Glaubensweise Abrahams, eines wahren Gläubigen. Er gehörte nicht zu den Beigesellern.
>
> (136) Sprecht: „Wir glauben an Gott und was auf uns herabgesandt ward und was auf Abraham und Ismael, auf Isaak und Jakob und auf die Stämme herabgesandt ward. Und an das, was Mose und was Jesus überbracht ward und was überbracht ward den Propheten von ihrem Herrn. Wir machen zwischen keinem von ihnen einen Unterschied. Wir sind ihm ergeben" (*muslimūn*).

Aus diesen Versen können wir schließen, dass die Rechtgeleiteten diejenigen sind, die sich dem Einen und Einzigen Gott unterwerfen (*muslimūn*, in einem allgemeinen Sinn). Erwähnt werden als Personen Abraham, Ismael, Isaak, Jakob, Mose, Jesus und andere Propheten. Zwar waren es der Prophet Muhammad und seine Anhänger, die sich dem Einen und Einzigen Gott unterwarfen, doch ist es wichtig festzuhalten, dass nicht ausdrücklich gesagt wird, dass die rechtgeleitete Gemeinschaft ausschließlich eine

[27] Al-Tabarī, a.a.O. (Fußn. 17), Vol. 2, 35.

muslimische ist. Das weist darauf hin, dass Muslime nicht selbst auch Wahrheitsansprüche erheben sollten wie damals die Juden und Christen von Medina. Darum sind alle rechtgeleitet, die Gott ergeben sind.

Auf dieser Grundlage wird Gott jede religiöse Gemeinschaft erretten, die sich Ihm unterwirft. Koran 2:62 sagt, dass diejenigen, die an das glauben, was Muhammad verkündet, und auch die Juden, Christen und Sabier im Jenseits gerettet sein werden, ihren Lohn bei Gott haben und nicht traurig sein werden.

Und doch stellen sich einige Muslime vor, dass nur Muslime (die Anhänger Muhammads) errettet werden und ins Paradies kommen. Solche Ansichten findet man in verschiedenen exegetischen Schriften. Ibn Kathīr, ein Schüler von Ibn Taymīya, schreibt in seinem *Tafsīr*, da, wo er Koran 2:62 interpretiert:

> Ich sagte: „Das steht nicht im Widerspruch zu dem, was von ʻAlī ibn Abī Talha unter Berufung auf Ibn ʻAbbās berichtet wurde, der sagte, dass nach der Offenbarung von *inna lladhīna āmanū wa alladhī hādū wa al-nasārā* ... [Koran 2:62] Gott den Vers *wa man yabtaghi ghayra l-islāmi dīnan fa lan yuqbala minhu* ... [Koran 3:85] offenbarte. Tatsächlich ist das, was von Ibn ʻAbbās mitgeteilt wurde, die Information, dass Gott kein Verhalten und keine Handlung akzeptieren wird, die nicht mit der *sharī'a* des Propheten Muhammad übereinstimmt, nachdem Gott ihn zum Gesandten bestimmt hat. Jedoch waren vor seinem Prophetentum alle Menschen, die ihren Gesandten folgten, rechtgeleitet und auf dem rechten Weg, und wurden erlöst. Die Juden waren die Anhänger Mose, der die Tora befragte, um alle rechtlichen Fragen in seiner Zeit zu entscheiden."[28]

In einem Abschnitt vor dieser Beurteilung zitiert er einen Bericht von al-Suddī, der sich auf Salmān al-Fārsī beruft, der, wie berichtet wird, den Propheten Muhammad über die Existenz von Menschen [d.h. Salmāns Freunden] unterrichtete, die beteten und fasteten; sie würden auch an seine Verkündigungen glauben; sie glaubten, er würde der letzte Gesandte sein. Nachdem er Salmān zugehört hatte, sagte der Prophet Muhammad: „O Salmān, sie würden in die Hölle kommen." Sich auf diesen Bericht beziehend, schreibt dann Ibn Kathīr, dass der Glaube der Juden nur vor dem Kommen Jesu akzeptiert wurde, und der Glaube der Christen nur vor dem Kommen Muhammads.[29] Seine Behauptungen sind ein Beispiel für einen exklusivistischen Wahrheitsanspruch von muslimischer Seite. Es scheint mir, dass dies viele Muslime in der ganzen heutigen Welt beeinflusst hat.

---

[28] Ismāʻīl ibn Kathīr, Tafsīr al-Qur'ān al-ʻAzhīm, Vol. 1 (Kairo: al-Fārūq al-hadītha, 2000), 431.
[29] A.a.O.

Nichtsdestotrotz, wenn wir die Kernaussage von Koran 2:111–113 betrachten und von Versen wie Koran 2:65, finden wir, dass solch ein Wahrheitsanspruch vermieden werden sollte. Viele Interpreten der klassischen, modernen und heutigen Zeit haben die Verse auf eine inklusive, ja pluralistische Weise interpretiert. Neben den oben genannten Interpreten können wir noch Muhammad Sharūr erwähnen, der in seinem Werk *al-Islām wa al-Īmān* den koranischen Begriff *islām* pluralistisch interpretiert. Nachdem er die Verwendung des Wortes und seiner Ableitungen im Koran und ebenso die des Wortes *īmān* untersucht hat, kommt er zu dem Schluss, dass die Kriterien, wonach die Menschen am Tag des Jüngsten Gerichts gerettet werden, der Glaube an den Einen und Einzigen Gott, der Glaube an das Jenseits und gute Taten sind. Diejenigen, die diese Kriterien erfüllen, werden als *muslimūn* bezeichnet (diejenigen, die sich Gott unterwerfen), und entsprechend gibt es *al-yahūd al-muslimūn* (die Juden, die Gott ergeben sind), *al-nasārā al-muslimūn* (die Christen, die Gott ergeben sind) und *al-mu'minūn al-muslimūn* (die an das Prophetentum Muhammads Glaubenden, die Gott ergeben sind).[30]

Schlussbemerkungen

In der heutigen Welt brauchen Muslime eine neue islamische Theologie, die auch die Probleme religiöser Wahrheitsansprüche thematisiert. Exklusivistische Wahrheitsansprüche haben zum Fehlverhalten religiöser Gemeinschaften geführt und sogar soziale Konflikte geschaffen. Darum ist es so wichtig für uns, solche Wahrheitsansprüche kritisch zu hinterfragen. Koran 2:111–113 kann eine islamische theologische Grundlage sein zur Vorbeugung gegen jegliche exklusivistischen religiösen Wahrheitsansprüche. Obwohl die Verse von den unterschiedlichen Wahrheitsansprüchen von Juden und Christen in Medina sprechen, ist doch ihre Kernbotschaft (Bedeutung; *maghzā*), dass alle Menschen, die sich dem Einen und Einzigen Gott unterwerfen und gute Taten tun, errettet werden, und dass darum niemand, der glaubt, einen exklusiven Anspruch auf die Wahrheit erheben sollte.

[30] Siehe Muhammad Shahrūr, al-Islām wa al-Īmān (Damaskus: al-Ahālī, 1996). Siehe auch Andreas Christmann, The Qur'an, Morality, and Critical Reason: The Essential Muhammad Shahrur (Leiden: Brill, 2009), 20–70; und Sahiron Syamsuddin, Die Koranhermeneutik Muhammad Šahrûrs und ihre Beurteilungen aus der Sicht muslimischer Autoren: Eine kritische Untersuchung (Würzburg: Ergon, 2009), 170–90.

Ṣuḥuf, Vol. 12, No. 1, Juni 2019, hlm. 131–149. DOI: https//doi.org/10.22548/shf.v12i1.409
ISSN 1979-6544; eISSN 2548-6942; http://jurnalsuhuf.kemenag.go.id

PENDEKATAN DAN ANALISIS DALAM PENELITIAN TEKS TAFSIR
Sebuah *Overview*

Approach and Analysis in the Research of the Qur'anic Interpretation Text: an Overview

المعالجة التحليلية في دارسة النصوص التفسيرية

Sahiron Syamsuddin
Universitas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta
sahiron@uin-suka.ac.id

Abstrak
Melihat banyaknya masalah metodologis dalam melakukan penelitian tentang karya-karya ilmu Al-Qur'an dan tafsir, penulis artikel ini menjelaskan pendekatan dan analisis tertentu yang telah digunakan oleh beberapa peneliti terkenal di bidang ini. Penulis menguraikan bahwa pendekatan yang memungkinkan, dibagi menjadi dua bagian utama: (1) pendekatan kritis historis dan (2) pendekatan interpretatif. Tujuan utama dari pendekatan pertama adalah untuk mengevaluasi kepada siapa teks tafsir tertentu harus dikaitkan, dan seberapa jauh pernyataan tertentu dalam karya tafsir dapat dianggap benar. Pendekatan kedua dapat dilakukan dengan tiga jenis analisis: (1) analisis deskriptif, (2) analisis penjelasan, dan (3) analisis kritis. Penulis menjelaskan bahwa penelitian dalam bidang ilmu Al-Qur'an dan tafsir ini memerlukan tidak hanya ilmu-ilmu keislaman, tetapi juga teori-teori kontemporer dalam bidang sosiologi, sastra, filsafat, hermeneutika, dan feminisme. Penulis mengharapkan bahwa peneliti dalam bidang tafsir sebaiknya mengambil kesempatan untuk memperdalam ilmu-ilmu bantu tersebut, sehingga penelitian akan jauh lebih berkembang dan bervariasi.

Kata kunci
Ilmu Al-Qur'an, penafsiran, metodologi tafsir, pendekatan tafsir, analisis tafsir.

Abstract

Observing the many of methodological problems in conducting research on the works of the Qur'an and its interpretations, the author of this article explains certain approaches and analyzes that have been used by some prominent researchers in this area. The author describes the possible approach which is divided into two main parts: (1) critical approach of history, and (2) an interpretative approach. The main objective of the first approach is to evaluate, to whom the text of a particular interpretation must be addressed to, and how to some extent the certain statements in the interpretation can be considered correct. The second approach can be done by doing three types of analysis: (1) descriptive analysis, (2) explanatory analysis, and (3) critical analysis. According to the author, the research in the field of Qur'an and its interpretation requires not only Islamic sciences, but also contemporary theories in the fields of sociology, literature, philosophy, hermeneutics, and feminism. The writer expects that researchers in the field of interpretation should take the opportunity to deepen these supporting sciences in order that the research will be more developed and varied.

Keywords

Quranic sciences, interpretation, methodology of interpretation, approach of interpretation, analysis of interpretation.

الملخص

نظرا إلى كثرة المسائل المنهجية في إجراء البحوث حول الأعمال في علوم القرآن والتفسير، حاول الكاتب أن يشرح المعالجة والتحليل المعينين اللذان سبق أن يستخدمهما الباحثون في هذا المجال. فصّل الكاتب أن المعالجة الممكنة تنقسم إلى قسمين رئيسيين هما: (١) المعالجة النقدية التارخية؛ و (٢) المعالجة التفسيرية. والهدف الرئيسي من المعالجة الأولى هو إثبات صحة نسبة أي عمل تفسيري إلى كاتبه وإلى أي مدي يمكن أن يعتبر أي تصريح في أعمال التفسير صحيحا. أما المعالجة الثانية فيمكن أداؤها بثلاثة أنواع من التحليل، هي: (١) التحليل العرضي؛ و (٢) التحليل البياني؛ و (٣) التحليل النقدي. وصرّح الكاتب أن البحوث في مجال علوم القرآن والتفسير لا تحتاج فقط إلى العلوم الإسلامية بل تحتاج أيضا إلى النظريات المعاصرة في الاجتماع والأدب والفلسفة والهرمينيطيقا والأنثوية. ويرجو الكاتب من الباحثين في مجال التفسير أن ينتهزوا الفرصة للتعمق في تلك العلوم المساعدة حتى تكون البحوث أكثر تطورا وتنوعا.

الكلمات المفتاحية

علوم القرآن، التفسير، مناهج التفسير، المعالجة التفسيرية، التحليل التفسيري

Pendahuluan

Banyak mahasiswa dan pengkaji teks Al-Qur'an dan literatur tafsir menghadapi problem-problem metodologis yang cukup serius dan rumit, baik ketika mereka akan maupun sedang melakukan penelitian. Selain itu, sebagian mahasiswa merasa kebingungan dalam menentukan pokok masalah (objek) yang akan diteliti. "Mengekor" model orang lain dalam hal ini menjadi satu kenyataan yang tak dapat dihindari. Konsekuensinya, variasi objek penelitian tidak berkembang secara signifikan. Selain itu, tidak jarang bahwa di antara mereka melakukan penelitian dalam bidang Ilmu Tafsir dengan metode yang kurang tepat. Seorang mahasiswa, misalnya, mengajukan proposal penelitian dengan judul "Aqidah menurut Al-Qur'an: Studi tentang Pemikiran Muhammad Abu Zahrah". Judul ini jelas membingungkan: apakah dia akan mengkaji konsep Al-Qur'an dengan metode tematik, ataukah dia akan meneliti pemikiran seorang mufasir tentang ajaran Al-Qur'an? Lebih ironis, seorang dosen mengatakan bahwa meskipun seseorang mengkaji konsep Al-Qur'an secara tematik, dia harus menempatkan penafsiran para mufasir pada posisi yang sentral. Bahkan banyak mahasiswa tidak mengeksplorasi secara jelas dan tepat dalam skripsi, tesis, atau disertasi mereka pendekatan, metode, kerangka teoritis, dan analisis yang akan digunakan dalam penelitian tafsir. Demikianlah beberapa contoh problem metodologis yang dialami oleh para pengkaji dalam bidang tafsir.

Berdasarkan pada realita tersebut, penulis tertarik untuk membahas sebagian dari aspek metodologis dalam penelitian literatur tafsir. Agar tidak terlalu berpanjang lebar, penulis hanya akan memfokuskan pada bahasan tentang metode dan analisis penelitian semata. Namun, sebelum itu, penulis akan mengemukakan terlebih dahulu macam-macam penelitian dalam studi Al-Qur'an dan tafsir.

Pemetaan Penelitian dalam Studi Al-Qur'an dan Tafsir

Dalam studi Al-Qur'an dan Tafsir paling tidak ada empat kelompok besar penelitian sebagai berikut:

Pertama, penelitian yang menjadikan teks Al-Qur'an sebagai obyek sentral, dan atau sumber pokok dalam penelitian. Hal ini disebut oleh Amīn al-Khūlī (yang kemudian diikuti oleh Bint asy-Syāṭi') dengan istilah *dirāsat an-naṣṣ*, yang khususnya terkait dengan *fahm an-naṣṣ* (*the understanding of text*/memahami teks) (Bint asy-Syāṭi' 1971: 123). Dalam hal ini, seorang peneliti bisa melakukan penelitian terkait dengan *features of the Qur'anic texts* (tampilan-tampilan luar teks-teks Al-Qur'an), seperti

cara baca teks Al-Qur'an, variasi qiraat, makki-madani, *naẓm* (sistematika/struktur), *muḥkam-mutasyābih*, gaya bahasa (*style linguistic/balāgah*), manuskrip Al-Qur'an (klasik), dan pencetakan teks Al-Qur'an pada masa modern dan kontemporer. Selain itu, peneliti juga bisa membahas tentang kandungan makna teks Al-Qur'an. Hal ini bisa dilakukan secara parsial dan komprehensif dengan metode dan pendekatan tertentu. Yang dimaksud penelitian makna teks Al-Qur'an yang bersifat parsial adalah penelitian terhadap makna satu ayat, sekelompok ayat tertentu, atau satu surah tertentu. Sebagai contoh, Sahiron Syamsuddin (Syamsuddin 2014: 104-116; 2017: 99-109; 2017: 143-157) mengkaji dan menginterpretasi surah al-Anbiyā'/21: 39-40, al-Baqarah/2: 111-113, dan an-Nisā'/4: 34 dengan menggunakan pendekatan kontekstualis atau pendekatan *ma'nā-cum-magzā.* Contoh lain, Nicolai Sinai menulis artikel "An Interpretation of *Sūrat al-Najm* (Q. 53)" yang berisi penafsirannya terhadap *Sūrat al-Najm* dengan pendekatan strukturalis (Sinai 2011: 1-28). Termasuk dalam *fahm an-naṣṣ* pula, kajian-kajian yang bertujuan memahami makna/konsep Al-Qur'an tentang berbagai persoalan secara komprehensif. Dalam hal ini, seorang peneliti dapat mengkajinya dengan pendekatan tafsir tematik, seperti konsep "keseimbangan" antara materialisme dan spiritualisme, dan konsep kebebasan berakidah (Bint asy-Syāṭi'1972). Kajian komprehensif ini juga bisa dilakukan dengan pendekatan semantik.

Kedua adalah penelitian tentang hasil pembacaan/penafsiran dan terjemahan seseorang terhadap teks Al-Qur'an. Inilah yang dimaksud dengan penelitian literatur tafsir, yang oleh Norman Calder dimasukkan dalam "*literary genre*" (Calder 1993: 101). Berbeda dengan jenis penelitian pertama yang menjadikan teks sakral sebagai obyek penelitian, penelitian kedua ini mengkaji *human creation* dalam bentuk teks yang bersifat profan. Aspek-aspek metodologis penelitian kedua inilah yang akan dibahas di artikel ini secara lebih terperinci. Di antara contoh penelitian ini adalah karya Andrew J. Lane (Lane 2006) yang berjudul *A Traditional Mu'tazilite Qur'ān Commentary: The Kashshāf of Jār Allāh al-Zamakhsharī (d. 538/1144),* yang di dalamnya Lane mendiskusikan tentang teks tafsir az-Zamakhsyarī ditinjau dari sejarah pembuatan teks tafsir tersebut, resepsi atasnya, metode penafsirannya, dan sumber-sumber penafsirannya.

Ketiga adalah penelitian tentang aspek-aspek metodis, baik yang bersumber dari Ulumul Qur'an/Ilmu Tafsir maupun dari ilmu-ilmu bantu lain, baik konsepnya maupun implementasinya. Penelitian tentang *asbāb al-nuzūl* dan *munāsabāt al-āyāt* termasuk dalam kategori ini. Demikian pula, penelitian tentang teori-teori hermeneutika tertentu digolongkan ke dalam model penelitian ini. Sebagai contoh, M.A.S. Abdel Haleem, seorang

profesor dalam bidang Islamic Studies di SOAS, University of London, dalam artikelnya "The Role of Context in Interpreting and Translating the Qur'an" menjelaskan secara baik pentingnya memperhatikan konteks tekstual (*siyāq an-naṣṣ*) dan konteks historis dalam proses penafsiran dan penerjemahan terhadap teks Al-Qur'an (Haleem 2018: 47-66).

Keempat ialah penelitian yang mengkaji "respons" atau resepsi masyarakat terhadap Al-Qur'an atau terhadap hasil penafsiran seseorang atas Al-Qur'an. Hakikatnya, penelitian ini termasuk penelitian dalam disiplin ilmu sosial (antara lain sosiologi dan antropologi). Namun demikian, karena berkaitan erat dengan masalah Al-Qur'an, penelitian ini bisa juga dimasukkan dalam program studi Al-Qur'an. Neal Robinson dan F.M. Deny, misalnya, meneliti bagaimana teks Al-Qur'an itu dibaca, didengar, dihafal, dimusabaqahkan (MTQ), dan dipraktekkan dalam kehidupan umat Islam (Robinson 1996; dan Deny 1988: 288-306). Bisa dimasukkan dalam penelitian ini juga karya Faris Keblawi, "'Ilm Hifẓ al-Qur'ān," yang membahas tentang tradisi menghafal Al-Qur'an dan metodenya serta tantangannya di masa digital ini dengan pendekatan multidispliner (Keblawi 2014: 168-195). Terkait dengan resepsi atas tafsir, Dale F. Eickelman (Eickelman 1993: 163-168) meneliti bagaimana tanggapan masyarakat Kuwait, Cassablanca, dan Suriah terhadap pemikiran strukturalis M. Syaḥrūr. Jenis penelitian ini masih terus dikembangkan di lingkungan Perguruan Tinggi Keagamaan Islam Negeri (PTKIN).

Penelitian Literatur Tafsir: Tinjauan Sejarah

Pada dasarnya, penelitian tafsir/ilmu tafsir yang merebak dan tersistematisasi pada abad ke-20 ini berasal dari tradisi apresiasi dan kritik tafsir (*exegetical criticism*) yang sudah muncul sejak zaman sahabat Nabi, bahkan sejak Nabi Muhammad masih hidup. Hadis (jika sahih) yang menyebutkan, "Siapa pun menafsirkan Al-Qur'an tanpa ilmu (*bi-gayr 'ilm*), maka dia akan masuk neraka," bisa dipahami sebagai kritik Nabi terhadap praktik penafsiran yang "sembrono" pada masa itu (az-Zarkasyī t.th.: 161). Bukti lain ialah bahwa setelah surah an-Naṣr/110 diturunkan, 'Umar ibn al-Khaṭṭāb bertanya kepada sekumpulan sahabat Nabi, "Apa pendapat kalian tentang surah tersebut?" Sebagian sahabat menjawab, "Kita diperintahkan Allah untuk bertahmid dan beristigfar bila kita mendapatkan kemenangan." Sahabat lain terdiam dan tak memberi komentar sama sekali. Kemudian 'Umar bertanya kepada Ibnu 'Abbās, "Apakah kamu sependapat, wahai Ibnu 'Abbās?" Ibnu 'Abbās menjawab, "Tidak!" "Lalu apa pendapatmu?", sahut 'Umar. Ibnu 'Abbās menimpali, "Itu adalah ajal Rasulullah yang semakin dekat, diisyaratkan oleh Allah." 'Umar berkomentar, "Saya tidak

tahu kecuali apa yang kau katakakan," (al-Bukhārī: 519). Perkataan 'Umar terakhir itu merupakan apresiasinya terhadap penafsiran Ibnu 'Abbās.

Tradisi kritik tafsir ini berkembang lebih luas sejak abad kedua Hijriyah di mana wacana intelektual mulai mengalami kemajuan dan perdebatan ilmiah mulai lebih marak di banyak bidang ilmu keislaman. Dialektika antara *ahl al-ḥadīṡ* dan *ahl ar-ra'y* merupakan salah satu fenomena sejarah Islam. Ibnu Ḥanbal, misalnya, dengan keras mengkritik literatur tafsir yang hanya didasarkan pada argumentasi rasional. Demikian pula, al-Aṣma'ī mengecam karya tafsir Abū 'Ubaydah, *Majāz al-Qur'ān*, sebagai karya *tafsīr bi ar-ra'y* (Abott 1967: 110-113). Hal semacam ini terjadi pula di antara sekte-sekte Islam, baik dalam bidang teologi, fiqh, dan lain-lain selama kurun waktu yang cukup panjang. Hanya saja, kritik tafsir, yang merupakan bagian dari proses penelitian literatur tafsir dalam arti luas, pada masa klasik hanya bertujuan untuk membuat "*judicial criticism*" (Ouyang 1997: 1), yang berkisar pada apakah penafsiran seseorang itu baik atau buruk, dan apakah seorang itu memiliki otoritas eksegetik atau tidak (az-Zarkasyī t.th.: 158-159). Selain itu, kritik tafsir ini belum menjadi disiplin ilmu yang mandiri, tetapi masih integral, selain dalam karya-karya tafsir, juga dalam disiplin ilmu-ilmu lain, seperti hadis, fiqih, dan kalam.

Mengikuti disiplin kritik sastra (*an-naqd al-adabī*), pada abad ke-20 M kritik tafsir bisa dikatakan sudah menjadi disiplin yang "mandiri". Terbitnya buku *Die Richtungen der Islamischen Koranauslegung* (*Mażāhib at-Tafsīr al-Islāmī*) (Leiden, 1920), karya I. Goldziher, yang kemudian diikuti oleh karya-karya lain, seperti *at-Tafsīr wa al-Mufassirūn* (1961), karya Muḥammad Ḥusayn aż-Żahabī, *Dirāsāt fi at-Tafsīr wa Rijālihi* (1982), karya Abū al-Yaqaẓān 'Aṭiyyah, dan beratus-beratus artikel di berbagai jurnal, sudah dipandang cukup sebagai bukti "kemandirian" disiplin tersebut.

Berbeda dengan kritik tafsir masa klasik, pada masa sekarang disiplin ini tidak hanya memuat "*judicial criticism*", tetapi juga – terutama – mengkaji asal-usul dan perkembangan tafsir/teori eksegetik, macam-macamnya, kecenderungannya, "hakikat" (*nature*)-nya, pembentukannya, fungsinya, pengaruhnya/resepsinya dan hubungannya dengan hal-hal lain (Ouyang 1997: 1). Hal-hal tersebut di atas sudah barang tentu merupakan objek atau pokok masalah pada penelitian literatur tafsir/ilmu tafsir.

Pendekatan dalam Penelitian Literatur Tafsir

Dalam penelitian teks ada beberapa istilah penting yang seharusnya dapat dipahami secara baik. Salah satunya adalah 'pendekatan' atau dalam bahasa Inggris *approach*. Yang dimaksud dengan pendekatan di sini adalah perspektif yang digunakan seorang peneliti dalam menganalisis data-data

dari literatur tafsir. Pendekatan atau perspektif apa yang tepat digunakan dalam penelitian tertentu itu tergantung pada pokok-pokok masalah (*research questions*) yang ingin dicari jawabannya.

Secara garis besar, pendekatan dalam penelitian literatur tafsir dapat dikelompokkan, berikut ini:

Pendekatan Kritik Teks (*Textual Criticism*)

Pendekatan Kritik Teks (*Textual Criticism*) yang dimaksud di sini adalah satu pendekatan dalam penelitian teks yang bertujuan untuk mengetahui otentisitas sebuah teks, atribusinya, dan bentuk aslinya, yang dalam hal ini adalah teks tafsir. Definisi ini dibuat berdasarkan pada definisi umum yang dikemukakan oleh Edward John Kenney, *"Textual criticism, the technique of restoring texts as nearly as possible to their original form"* (Kritik Teks adalah teknik mengembalikan teks sedekat mungkin kepada bentuk aslinya). Lebih lanjut, pendekatan ini berkaitan dengan permasalahan otentisitas teks, atribusi/penyandaran teks kepada seseorang dan evaluasi historis atas teks tertentu (Kenney 2018). Adapun langkah-langkah *textual criticism* ini adalah sebagai berikut. Pertama, seseorang melakukan *recension* (resensi), yakni mengumpulkan teks-teks yang paling awal. Hal ini dilakukan apabila teks/naskah tertentu itu memiliki variasi atau banyak kopiannya. Kedua, seseorang melakukan *examination* (pengujian), yakni melakukan kajian dan analisis terhadap variasi teks tersebut dengan tujuan mengetahui mana yang lebih otentik dari sekian variasi tersebut. Ketiga, *emandation* (perbaikan) dilakukan dengan cara mengembalikan teks tertentu yang dipandang salah atau tidak otentik kepada bentuk yang otentik. Keempat, terakhir, adalah *edition* (pengeditan), yakni melakukan pengeditan terhadap teks tertentu secara keseluruhan (Kenney 2018).

Dengan demikian, aplikasi pendekatan ini pada teks tafsir bertujuan untuk mengetahui apakah sebuah teks tafsir tertentu otentik lafalnya dan apakah teks tersebut dapat diatribusikan atau disandarkan pada mufasir tertentu. Contoh penelitian yang menggunakan pendekatan Kritik Teks ini adalah penelitian Andrew J. Lane terhadap teks tafsir *al-Kasysyāf*, karya az-Zamakhsyarī. Lane menjelaskan bahwa manuskrip al-Kasysyāf yang terdapat dalam *Fihris asy-Syāmil* itu berjumlah 843. Lane hanya melakukan kajian terhadap 204 manuskrip. Dia mendapati adanya perbedaan dalam manuskrip-manuskrip, yang salah satunya adalah terkait ungkapan *khalaqa al-Qur'āna, ja'ala al-Qur'āna,* atau *anzala al-Qur'āna* setelah ungkapan al-Zamakhsyarī *al-ḥamdu li Allāhi allażi.* Perbedaan ini lalu dibahas dengan langkah-langkah *textual criticism* di atas (Lane 2006: 58-85).

Pendekatan Interpretatif (*Interpretative Approach*)

Yang dimaksud dengan Pendekatan Interpretatif (*Interpretative Approach*) di sini adalah pendekatan yang digunakan oleh seseorang dalam melakukan penelitian teks atau literatur tafsir yang fungsinya memberikan penjelasan atas teks tafsir yang sedang dibahas. Pendekatan ini tidak membahas apakah sebuah teks itu otentik atau tidak. Sebaliknya, dengan pendekatan ini seseorang menerima teks apa adanya dan selanjutnya memberikan berbagai keterangan yang bisa memperjelas teks tafsir yang sedang dikaji. Tentunya, ada banyak cara pandang untuk menjelaskan teks tersebut. Namun demikian, secara garis besar pendekatan ini bisa dibagi ke dalam dua sub-pendekatan besar, yakni (1) sub-pendekatan historis, dan (2) sub-pendekatan sastrawi.

1. Sub-Pendekatan Historis

Sub-pendekatan historis ialah sub-pendekatan yang digunakan untuk menjelaskan aspek-aspek historis dari teks tafsir yang diteliti, seperti perkembangannya, hubungannya dengan kondisi sosial saat teks tafsir disusun, keterpengaruhan pengarangnya oleh penafsir sebelumnya, dan pengaruhnya terhadap penafsir pada masanya dan sesudahnya (atau resepsi oleh penafsir lain). Misalnya Na'im al-Himshi dalam artikelnya "*Tārīkh Fikrat I'jāz al-Qur'ān*," dan Issa J. Boullata dalam artikelnya "*The Rhetorical Interpretation of the Qur'ān*," mengkaji asal-usul dan perkembangan konsep kemukjizatan Al-Qur'an sejak masa Nabi Muhammad hingga masa modern. Al-Himshi juga meneliti mengapa konsep tersebut menjadi salah satu perhatian ulama Islam pada masa klasik. Sumber-sumber yang digunakan oleh mereka untuk menjawab pokok-pokok persoalan tersebut ialah kitab-kitab tentang *i'jāz* dan buku-buku sejarah tentang interaksi intelektual umat Islam dengan non-muslim (Boullata 1988: 139-157). Contoh lain adalah karya Lane, *A Traditional Mu'tazilite Qur'ān Commentary*. Bab II dari karya ini diberi judul olehnya dengan "The History of the Text from 528/1134 to the Present" (Sejarah Teks dari 528/1134 hingga Sekarang) yang di dalamnya dia membicarakan kapan tafsir al-*Kasysyāf* itu diproduksi, diajarkan, dan diresepsi hingga saat ini (Lane 2006: 48-101).

2. Sub-Pendekatan Sastrawi (*Literary Approach*)

Yang dimaksud dengan sub-pendekatan sastrawi (*Literary Approach*) di sini adalah sub-pendekatan yang digunakan untuk memperoleh pengetahuan/kandungan informasi dengan cara memahami simbol-simbol bahasa pada sebuah teks, baik simbol/makna tersebut eksplisit maupun implisit. Lebih

sederhana, kita bisa katakan bahwa sub-pendekatan ini digunakan untuk mendiskusikan dan menganalisis pemikiran/produk penafsiran seorang. Dalam hal menganalisis produk penafsiran, seseorang bisa menggunakan sudut pandang yang beragam. Jadi, seorang peneliti bisa menganalisisnya dari sudut pandang filosofis, psikologis, sosiologis, politik, linguistik, feminis, dan lain-lain, atau gabungan dari beberapa sudut pandang. Semua ini tergantung pada pokok masalah yang ingin dijawab dalam penelitian.

Agar hal ini bisa dipahami lebih jelas, penulis mengambil contoh-contoh berikut ini. Tariq Jaffer melakukan penelitian tentang tafsir Fakhr ad-Dīn ar-Rāzī terhadap dua istilah penting dalam Al-Qur'an, yakni *nafs* (*soul;* jiwa) dan *rūḥ* (*spirit;* ruh). Dalam pengantar artikelnya "Fakhr al-Dīn al-Rāzī on the Soul (*al-nafs*) and Spirit (*al-rūḥ*)" Jaffer mengatakan, sebagai berikut:

> *My interest here is in both showing that al-Rāzī supplements traditional and lexical practices of exegesis with theoretical considerations, and describing how he extends the scope of scriptural commentary to include disputed questions on the soul that developed in falsafa and kalām in the third/ninth to sixth/twelfth centuries* (*Jaffer 2014: 93*).
>
> (Ketertarikan saya adalah menunjukkan bahwa ar-Rāzī memberikan suplemen/tambahan keterangan terhadap praktik penafsiran tradisional-leksikal dengan pemikiran/pandangan teoretis, dan juga mendeskripsikan bagaimana dia memperluas skop/jangkauan penafsiran kitab suci dengan memasukkan permasalahan-permasalahan yang diperdebatkan tentang *soul* (jiwa) yang berkembang di Ilmu Filsafat dan Ilmu Kalam dari abad ke-3 H/9 M hingga abad ke-6 H/12 M)

Dari kutipan di atas, dapatlah kita ketahui bahwa Jaffer menggunakan pendekatan interpretatif dengan sub-pendekatan sastrawi yang ditopang oleh tinjauan filosofis dan kalam. Dia menjelaskan bahwa ar-Rāzī menggunakan teori-teori filosofis dan kalam dalam memberikan penafsiran terhadap dua kata tersebut (*nafs* dan *rūḥ*). Selain itu, dia juga menjelaskan bagaimana hubungan antara tafsir ar-Rāzī dan perkembangan ilmu terkait dengan dua istilah tersebut selama tiga abad (abad ke-3 H/9 M sampai dengan abad ke-6 H/12 M). Terkait dengan yang terakhir ini, Jaffer menggunakan sub-pendekatan historis.

Macam-macam Analisis dalam Penelitian Teks Tafsir

Penentuan bentuk-bentuk analisis data tergantung pada pokok masalah, pendekatan, dan metode penelitian. Dalam hal ini, yang harus diperhatikan adalah validitas dan rasionalitas sebuah analisis. Kedalaman analisis jelas sangat diharapkan. Kemampuan analitik peneliti ditentukan pula oleh

kedalamannya dalam memahami berbagai jenis pendekatan dan teori. Berikut ini adalah beberapa jenis dan pendekatan analisis dalam penelitian literatur tafsir.

Analisis Deskriptif (Descriptive Analysis)

Analisis deskriptif ialah pemaparan apa adanya terhadap apa yang dimaksud oleh suatu teks tafsir. Pemaparan atau deskripsi ini bisa dilakukan dengan cara mengambil kutipan langsung dari teks atau tidak langsung dengan cara memparafrasekannya dengan bahasa peneliti. Kutipan-kutipan langsung sebaiknya diberi komentar oleh peneliti, sehingga pembaca dapat mengerti poin-poin yang relevan dari teks tafsir yang sedang diteliti itu. Analisis deskriptif dengan parafrase merupakan cerminan dari pemahaman peneliti terhadap teks yang bersangkutan. Analisis ini digunakan dalam semua penelitian tafsir tanpa memandang metode dan pendekatan yang diaplikasikan terhadapnya. Secara praktis, analisis ini berupaya meng-*infer* (menyimpulkan) makna sebuah teks. Misalnya, Mustansir Mir di bagian awal artikelnya yang berjudul "the Sura as a Unity" menyebutkan secara deskriptif konsep-konsep "koherensi surah dalam Al-Qur'an" menurut enam mufasir modern (Śanavi, Sayyid Quṭb, Darwazah (Daruzah), Ṭabaṭaba'i, Farahi, dan Iṣlahi) dengan tanpa memberikan analisis yang lebih mendalam (Mir 1993: 212-217).

Analisis Eksplanatori/Penjelas (Explanatory Analysis)

Analisis eksplanatori ialah suatu analisis yang berfungsi memberi penjelasan yang lebih mendalam daripada sekadar mendeskripsikan atau memaparkan kandungan/makna teks tafsir (Van Laer 1995: 117). Terkait dengan bagaimana seorang peneliti melakukan analisis eksplanatori, hal ini tergantung pada pokok-pokok masalah penelitian. Dengan demikian, analisis eksplanatori terkait erat dengan pendekatan-pendekatan yang telah dipaparkan di atas. Analisis eksplanatori tentunya banyak variasinya sebanyak ragam/variasi sub-pendekatan dan tinjauan/perspektif yang ada. Namun, untuk mempermudah pembaca, penulis akan mengemukakan beberapa contoh, berikut ini.

1. Analisis komparatif

Penjelasan komparatif ini upaya memberikan keterangan dengan membandingkan satu data tafsir tertentu dengan data tafsir lain. Mir dalam bagian akhir dari artikel "the Sura as a Unity" menggunakan analisis eksplanatori dengan mengemukakan perbandingan antara

konsep "koherensi surah" menurut mufasir-mufasir modern dan konsep *munāsabah al-āyāt* dalam pandangan ulama-ulama klasik. Dalam hal ini, Mir mengatakan, "Secara umum, seseorang dapat mengatakan bahwa pendekatan penulis-penulis tradisional (baca: klasik) ialah "linear-atomistik", sementara pendekatan penulis-penulis modern ialah "organik-holistik" (Mir 1993: 219).

Contoh lain adalah artikel Kamran Bashir "Revisiting Modern Naẓm Approaches to the Qur'an: Iṣlāḥī's Interpretation of Q. 107 and Q. 108 in his Tadabbur-i Qur'ān" (Bashir 2015: 47-74). Dalam artikel ini dia membahas metode penafsiran Iṣlāḥī yang didasarkan pada ide bahwa sebuah surah itu merupakan satu kesatuan utuh yang memiliki tema central (*'amūd*) dan bahkan dimungkinkan dua surah atau lebih memiliki *'amūd* yang sama. Dia juga membahas bagaimana metode tersebut diaplikasikan oleh Iṣlāḥī terhadap surah al-Mā'ūn/107 dan al-Kauṡar/108. Di sela-sela mendeskripsikan metode dan praktik penafsiran Iṣlāḥī, Kamran Bashir melakukan analisis komparatif, yakni membandingkannya dengan penafsiran-penafsiran klasik, khususnya Muḥammad ibn Jarīr aṭ-Ṭabarī, az-Zamakhsyarī, dan Fakhr ad-Dīn ar-Rāzī. Analisis komparatif ini dilakukannya untuk mengemukakan sisi-sisi yang spesifik penafsiran Iṣlāḥī. Dalam hal ini, dia mengatakan, sebagai berikut:

> *In terms of methodology, the present study draws upon the exegetical works of al-Ṭabarī, al-Zamakhsharī, and al-Rāzī for comparison, and this is mainly due to the acknowledgement that Iṣlāḥī shows to these works. However, in order to make it a more focused study, al-Ṭabarī's exegesis will be taken as the focal point of the classical exegesis, and the other two exegetes are consulted primarily so as to bring further perspectives into discussion* (*Bashir 2015: 52-53*).
>
> (Terkait dengan metodologi [penulisan], kajian ini menampilkan [juga] karya-karya tafsir aṭ-Ṭabarī, az-Zamakhsyarī, dan ar-Rāzī untuk dibandingkan (dikomparasikan), dan hal ini terutama karena Iṣlāḥī memperlihatkan pengakuannya terhadap karya-karya tafsir tersebut. Namun demikian, agar kajian ini lebih fokus, maka tafsir at-Ṭabarī akan diambil sebaik yang inti [komparasi] dari tafsir-tafsir klasik itu, sedangkan dua penafsir lainnya dikemukakan utamanya untuk membawa perspektif-perspektif lanjutan)

2. Analisis dengan perspektif teori sosiologi pengetahuan (*sociology of knowledge*)

Teori *sociology of knowledge*, antara lain, mengakui adanya pengaruh nilai-nilai sosial terhadap semua persepsi tentang realitas. Teori ini pun mengatakan bahwa tidak ada praktik penafsiran (*act of coming-to-*

understanding) dapat terhindar dari kekuatan formatif latar belakang (*background*) dan komunitas paradigma yang dianut oleh seorang penafsir (Osborne 1991: 401). Melalui pendekatan ini, seorang peneliti literatur tafsir dapat mengemukakan analisis eksplanatori. Misalnya, Abdul Kader Toyab dalam artikelnya "*An Analytical Survey of al-Ṭabarī's Exegesis of the Cultural Symbolic Construct of Fitna*" membahas penafsiran aṭ-Ṭabari terhadap kata *fitnah* dalam Al-Qur'an. Dalam analisisnya Toyab mengatakan, *"He ventured to offer his services to the Abbasid caliph al-Muktafī to consolidate the unity of the umma agains militant Shi'i groups in Tabaristan and territorial Tulunid secessionists in Egypt. The political role of al-Ṭabarī in Bagdad may be detected in his understanding of fitna in the exegesis* (Toyab 1993: 160). Dari kutipan di atas dapat kita ketahui bahwa Toyab menganalisis penafsiran aṭ-Ṭabarī dengan tinjauan politik.

Analisis *sociology of knowledge* dengan pandangan politik bisa dilihat juga dalam artikel Michael Pregill "Measure for Measure: Prophetic History, Qur'anic Exegesis, and Anti-Sunnī Polemic in a Fāṭimid Propaganda Work (BL Or. 8419)" (Pregill 2014: 20-57). Penulis ini mengkaji literatur/teks Syiah (yang masih dalam bentuk manuskrip dengan kode BL Or. 8419) tentang kisah para nabi sebelum Islam dan kisah Nabi Muhammad serta umat Islam awal. Literatur ini dipandangnya sebagai bentuk *ta'wīl* terhadap ayat-ayat Al-Qur'an, bukan sebagai literatur sejarah. Selain itu, pernyataan-pernyataan dalam literatur tersebut dianalisi olehnya dengan pandangan politik. Dia mengatakan,

> *Finally, I will attempt to locate this unique text in its political and religious context in early Fāṭimid history on the basis of its coded allusions to the emergence of the reign of the Mahdī in North Africa in fulfilment of purported prophecies about the 'rising of the sun in the west'* (*Pregill 2014: 24*).
>
> (Terakhir, saya akan berusaha menempatkan teks yang unik ini pada konteks politik dan agama dalam sejarah awal Dinasti Fatimiah, berdasarkan pada kiasan-kiasannya yang menunjukkan pada kemunculan al-Mahdī di Afrika Utara dalam melengkapi ramalan-ramalan tentang 'terbitnya matahari di Barat')

Perspektif politik ini dapat dilihat dalam analisis Michael Pregill yang mengatakan bahwa literatur Syiah tersebut dalam menceritakan keadaan dan situasi umat Islam awal setelah wafatnya Rasulullah mengaitkannya dengan surah Āli 'Imrān/3: 144. Menurut Pregill, penyusun teks literatur Syiah ini – berbeda dengan penilaian Sunni, menyatakan bahwa setelah Rasulullah wafat, situasi dan keadaan umat Islam di bawah ketiga khalifah, yakni Abū Bakr, 'Umar, dan Uṡman, sangat buruk karena kekhalifahan

mestinya dipegang langsung oleh ʻAli ibn Abī Ṭālib.

Hal yang semacam itu dipandang oleh Pregill sebagai tafsir sejarah yang mengandung bias politik untuk kepentingan Syiah. Contoh-contoh pernyataan semacam itu dikemukakan dalam artikelnya secara komprehensif. Berdasarkan hal itu semua, Pregill lalu menyimpulkan, berikut ini:

> *Overall, the now-anonymous text represented in Or. 8419 is distinguished by its use of a highly politicised exegesis of passages from the Qur'an in its single-minded pursuit of the argument that Sunnīs have gone astray just as Israel went astray before them. Nevertheless, as previously noted, both the text's contents and approach show many points of overlap with other extant works and traditions from both the Twelver Shīʿī and Ismāʿīlī communities, though the particular exegetical style used by the author is much more similar to Ismāʿīlī taʾwīl than to Sunnī or Twelver tafsīr* (*Pregill 2014: 43*).
>
> (Secara umum, teks yang saat ini anonim [tidak disebut nama pengarangnya] yang dituangkan pada Or. 8419 itu bercirikan dengan penggunaan penafsiran yang sangat dipolitisir terhadap bagian-bagian/ayat-ayat Al-Qur'an dalam pencarian argumen yang single-minded [sepihak] bahwa kaum Sunni itu tersesat sebagaimana Bani Israel sebelum mereka. Namun, sebagaimana telah dicatat, baik isi maupun pendekatan teks menunjukkan banyak poin yang sama dengan karya-karya dan tradisi-tradisi dari umat Syiah Dua Belas dan Ismāʿīlī, meskipun gaya penafsiran tertentu yang digunakan oleh pengarang lebih banyak menyerupai takwil Syiah Ismāʿīliyah daripada tafsir Sunni atau Syiah Dua Belas.)

3. Analisis dengan perspektif teori hermeneutika modern

Tidak jarang bahwa "pembaca-pembaca" Al-Qur'an kontemporer dalam beberapa segi terpengaruh, atau paling sinkron dengan oleh teori-teori penafsiran yang berkembang di Barat. Sudah barang tentu, dalam kasus ini analisis peneliti belum mencukupi kecuali dengan menghubungkan teori interpretatif dari seorang mufasir dengan teori hermeneutika Barat. Bint asy-Syāṭi', misalnya, memiliki kesamaan dalam hal "perlunya kembali ke makna asal sebuah teks Al-Qur'an (yakni pada masa Nabi)" dengan teori Emilio Betti dan Hirsch tentang "*the original meaning*" (makna asal) atau "*the intended meaning* (makna yang dimaksud) (Syamsuddin 1998). M. Shahrur juga banyak terpengaruh oleh teori strukturalisnya F. de Sausurre dan Edward Sapir (Eickelman 1993: 164). Demikian pula, Farid Essac terpengaruh oleh hermeneutika pembebasan (*liberation hermeneutic*).

Contoh penelitian lain yang menggunakan perspektif hermeneutika modern adalah penelitian Ulrika Martensson (2009: 20-48) yang berjudul "Through the Lens of Modern Hermeneutics: Authorial Intention in al-

Ṭabarī's and al-Ghazālī's Interpretation of Q. 24:35." Dalam penelitian ini Martensson memaparkan dan menganalisis penafsiran kedua penafsir tersebut dengan perspektif hermeneutika modern, khususnya yang kemukakan oleh Hans-Georg Gadamer dan E.D. Hirsch. Pada bagian pendahuluan artikelnya, peneliti ini mengatakan, sebagai berikut:

> *The objective is twofold: firstly, to compare al-Ṭabarī's and al-Ghazālī's hermeneutics with the modern debate over 'authorial intention', and secondly, to explore anew the meaning of the term 'ta'wīl which, according to Martin Wittingham in his recent study of al-Ghazālī's hermeneutics, is subject to debate* (*Martensson 2009: 21*).
>
> (Tujuan artikel ini ada dua: pertama, membandingkan hermeneutika aṭ-Ṭabarī dan al-Gazālī dengan perdebatan modern tentang 'maksud pengarang', dan kedua, mengeksplorasi lagi makna istilah *ta'wīl* yang menurut Martin Wittingham dalam penelitiannya terbaru tentang hermenutika al-Gazālī itu masih diperdebatkan)

Setelah mengkaji, mendeskripsikan, dan menganalisis data-data dari teks tafsir aṭ-Ṭabarī' dan al-Gazālī, peneliti menyimpulkan sebagai berikut.

> *It is concluded here that the hermeneutics dan metods of both al-Ṭabarī's dan al-Ghazālī are grounded in empiricist epistemology, and that they both defined the aim of Qur'an interpretation as 'God's intended meaning'. This brings them in line with the contemporary literary critic E.D. Hirsch, Jr and his 'defence of the author' against the idealist hermeneutics of Hans-Georg Gadamer* (*Martensson 2009: 41*).
>
> (Di sini dapat disimpulkan bahwa hermeneutika dan metode penafsiran aṭ-Ṭabarī' dan al-Gazālī itu didasarkan pada epistemologi empiris, dan bahwa mereka mendefinisikan tujuan penafsiran Al-Qur'an sebagai 'makna yang dimaksudkan oleh Tuhan'. Hal ini membawa mereka seiring/sama dengan contemporary literary critic (pengkritik sastra kontemporer) E.D. Hirsch, Jr, dan 'pembelaannya terhadap pengarang' melawan hermeneutika idealis Hans-Georg Gadamer)

Apa yang sudah dikemukakan di atas hanyalah beberapa contoh semata tentang bagaimana seseorang melakukan analisis terhadap teks tafsir dengan menggunakan perspektif teori hermeneutika tentang "*original meaning"* dan "*authorial intention"*. Selain teori ini masih banyak lagi teori-teori hermeneutik yang bisa digunakan untuk menganalisis, yang akan diterangkan pada kesempatan yang lain.

4. Analisis dengan perspektif filosofis

Jaffer menganalisis penafsiran ar-Rāzī terhadap kata *nafs* dan *rūḥ,* dalam arti peneliti ini menjelaskan sejauhmana ar-Rāzī melibatkan dan mendiskusikan pandangan-pandangan para filosof dan ahli kalam dalam proses penafsirannya terhadap kedua istilah tersebut. Pembahasan filosofis ar-Rāzī yang panjang lebar itu diringkas oleh peneliti ini dengan sangat baik. Melihat hal ini, Jaffer memberikan komentar berikut ini:

> *It is al-Rāzī's view that scripture poses philosophical questions. It is also his view that the answers to these questions are embedded in scripture. On many occasions al-Rāzī implies that scripture possesses a philosophical undersense which cannot be reached using the methods of lexical, historical, and traditional exegesis. Indeed, this hidden sense can be attained only by, first, discerning the philosophical question that it poses, and, second, interpreting key Qur'anic terms and expressions using philosophical concepts and principles* (*Jaffer 2014: 98*).

> (Ar-Rāzī berpandangan bahwa kitab suci mengemukakan pertanyaan-pertanyaan filosofis. Dia juga berpandangan bahwa jawaban-jawaban atas pertanyaan-pertanyaan ini terkandung dalam kitab suci. Dalam banyak kesempatan ar-Rāzī menyatakan bahwa kitab suci memiliki makna filosofis yang tersembunyi (*philosophical undersense*) yang tidak dapat diperoleh dengan menggunakan metode-metode penafsiran leksikal, historis, dan tradisional. Makna yang tersimpan ini sesungguhnya hanya dapat digapai, pertama, dengan, menyingkap pertanyaan filosofis yang dikemukakannya, dan, kedua, dengan menafsirkan terma-terma kunci dan ekspresi-ekspresi Qur'anik dengan menggunakan prinsip-prinsip dan konsep-konsep filosofis)

Dari kutipan di atas, dapat kita ketahui bahwa menurut Jaffer, ar-Rāzī berkeyakinan bahwa beberapa istilah dalam Al-Qur'an itu mengandung makna filosofis yang hanya bisa ditangkap dengan menggunakan pendekatan filosofis.

5. Analisis dengan perspektif feminis

Perspektif feminis digunakan, misalnya, oleh Karen Bauer dalam artikelnya "Spiritual Hierarchy and Gender Hierarchy in Fāṭimid Ismā'ilī Interpretations of the Qur'an" mengkaji tiga penafsir Al-Qur'an yang beraliran Syiah Ismā'ilī, yakni al-Qāḍī Nu'mān (w. 362/974), Ja'far ibn Manṣūr (w. 380/990) dan al-Mu'ayyad asy-Syīrāzī (w. 470/1078). Dia mendeskripsikan penafsiran mereka terhadap ayat-ayat Al-Qur'an yang berkaitan dengan relasi antara laki-laki dan wanita, seperti ayat-ayat tentang kisah Nabi Adam dengan Hawa dan kisah Nabi Yusuf dengan Zulaikha. Berdasarkan data-data teks tafsir mereka, Bauer berkesimpulan

bahwa para penafsir tersebut tidak memahami ayat-ayat tersebut secara lahiriah/literal (*ẓāhir*), melainkan menjelaskannya secara batiniah. Makna lahir dari ayat-ayat tersebut berimplikasi pada '*gender hierarchy*' (hirarki fisik laki-laki dan perempuan), sedangkan makna batin dari ayat-ayat tersebut itu menunjukkan pada '*spiritual hierarchy*' (hirarki spiritual), di mana tingkatan spiritualitas itu bisa didapatkan, baik oleh laki-laki atau perempuan secara sama (Bauer 2012: 29-46). Jelaslah di sini bahwa Bauer menganalisis penafsiran mereka dengan perspektif kesetaraan jender, meskipun dilakukannya secara implisit.

Perspektif feminisme juga digunakan oleh Roxanne D. Marcotte (Marcotte 2008) dalam artikelnya "The Qur'ān in Egypt I: Bint al-Shāṭi' on Women's Emancipation". Di sini Marcotte membahas penafsiran Bint asy-Syāṭi' terhadap ayat-ayat Al-Qur'an yang berkaitan dengan hubungan antara lelaki dan perempuan. Menurutnya, Bint asy-Syāṭi' menawarkan penafsiran-penafsiran baru yang lebih menekankan pada kesetaraan jender dan emansipasi kaum wanita dalam kehidupan. Dia juga berpandangan bahwa kemanusiaan (*humanity*) dan kemampuan/kapasitas intelektual (*intellective capacities*) dimiliki oleh laki-laki dan perempuan secara sama. Meskipun demikian, ditinjau dari teori feminisme, pandangan Bint asy-Syāṭi' agak membingungkan, karena dia masih memandang bahwa kaum lelaki itu *qawwāmūn* (*being in charge*; memiliki otoritas lebih tinggi) atas kaum wanita.

Analisis Kritis (*Critical Analysis*)

Analisis kritis ialah suatu analisis yang berisi kritikan terhadap penafsiran dan atau metodologi penafsiran seorang mufasir. Analisis ini menempati level tertinggi dalam sebuah penelitian literatur tafsir. Peneliti yang menggunakan analisis ini terlebih dahulu harus memahami maksud sebuah teks dan harus mempunyai perangkat metodologis untuk melakukan kritis. Analisis kritis ini adakalanya berbentuk *kritik intern/internal* dan adakalanya bersifat *kritik ekstern/eksternal.*

Kritik internal ialah analisis kritis terhadap suatu teks tafsir dengan menggunakan perangkat metodologis yang sama dengan apa yang digunakan oleh mufasir sendiri. Sahiron Syamsuddin, misalnya, ketika meneliti konsistensi Bint asy-Syāṭi' dalam menerapkan teori *munāsabah al-āyāt* dalam penafsirannya mendapati adanya kesenjangan antara teori dan aplikasinya. Bint asy-Syāṭi' menyusun teori bahwa munasabah itu seharusnya tidak didasarkan pada urutan ayat/surah dalam mushaf Al-Qur'an (*Muṣḥafī-oriented munāsabah*), tetapi didasarkan pada kronologi turunnya ayat/surah. Syamsuddin mengkritik Bint asy-Syāṭi' dengan

mengatakan bahwa beliau tidak konsisten menerapkan teorinya saat beliau menghubungkan (me-*munasabah*-kan) surah al-Qalam/68: 33 yang diturunkan di Madinah dengan ayat-ayat 34-39 yang diturunkan pada periode Mekah awal. Ini berarti beliau menyalahi teori yang dibangunnya sendiri (Syamsuddin 1998: 70).

Adapun kritik ekstern/eksternal ialah analisis yang menggunakan perangkat metodologis yang berbeda atau berdasarkan sudut pandang berbeda pula. Sulaym al-Jābī, misalnya, dalam bukunya *Mujarrad Tanjīm* mengupas dan mengkritik *mati-matian* pemikiran M. Syaḥrūr yang dekonstruktif dan sekaligus rekonstruktif tentang konsep-konsep Al-Qur'an seraya mengatakan bahwa pandangan-pandangannya telah keluar dari metode dan tradisi pemikiran yang diwariskan oleh ulama-ulama terdahulu (al-Jābī 1991). Kritikan al-Jābī ini dipandang sebagai kritik eksternal karena kerangka metodologisnya berbeda dengan yang dipakai oleh M. Syaḥrūr. Syaḥrūr berpandangan perlunya keluar dari tradisi lama dalam mengembangkan keilmuan Al-Qur'an, sementara al-Jābī mempertahankan keharusan melestarikannya.

Kesimpulan

Dari pembahasan singkat di atas dapat disimpulkan bahwa penelitian literatur tafsir/ilmu tafsir pada masa sekarang sangat bervariasi baik dalam hal pendekatan dan analisisnya. Penelitian dalam bidang ini memerlukan tidak hanya ilmu-ilmu keislaman, tetapi juga teori-teori kontemporer dalam bidang sosiologi, sastra, filsafat, hermeneutika, dan feminisme. Hal-hal yang disebutkan di dalam artikel ini tentunya hanya contoh pendekatan dan analisis yang telah dan sedang digunakan oleh para peneliti di bidang Ilmu Al-Qur'an dan Tafsir. Masih banyak lagi model pendekatan dan analisis lain. Karena itu, harapan penulis ialah bahwa peneliti dalam bidang tafsir sebaiknya mengambil kesempatan untuk memperdalam ilmu-ilmu bantu tersebut, sehingga penelitian akan jauh lebih berkembang dan bervariasi.

Daftar Pustaka

Abott, Nabia. 1967. *Studies in Arabic Literary Papyri.* Chicago: University of Chicago Press.

Abdel Haleem, M.A.S. 2018. "The Role of Context in Interpreting and Translating the Qur'an." *Journal of Qur'anic Studies* 20 (1): 47-66.

Bashir, Kamran. 2015. "Revisiting Modern Naẓm Approaches to the Qur'an: Iṣlāḥī's Interpretation of Q. 107 and Q. 108 in his Tadabbur-i Qur'ān." *Journal of Qur'anic Studies* 17 (2): 47-74.

Bauer, Karen. 2012. "Spiritual Hierarchy and Gender Hierarchy in Fāṭimid Ismā'ilī Interpretations of the Qur'an." *Journal of Qur'anic Studies* 14 (2): 29-46.

Bint asy-Syāṭi', 'Ā'isyah 'Abd ar-Raḥmān. 1971. *Muqaddimah fī al-Manhaj.* Maroko: Ma'had al-Buḥūṡ wa al-Dirāsah al-'Arabiyyah.

_____. 1972. *Al-Syakhṣiyyah al-Islāmiyyah.* Beirut: Jāmi'at Bayrut al-'Arabiyyah.

Boullata, Issa J. 1988. "The Rhetorical Interpretation of the Qur'an," dalam *to the History of the Interpretation of the Qur'an,* A. Rippin, ed. Oxford: Clarendon Press.

Calder, Norman. 1993. "Tafsir from Tabari to Ibn Kathir." Dalam G.R. Hawting dan Abdul Kader, A. Shareef (ed.). *Approaches to the al-Quran.* London dan New York: Routledge.

Deny, F.M. 1988. "Qur'an Recitation Training in Indonesia A Survey of Contexts and Handboks." Dalam *Approaches to the History of the Interpretation of the Qur'an,* Andrew Rippin, ed. Oxford: Clarendon Press.

Eickelman, Dale F. 1993. "Islamic Liberalism Strikes Back." *Mesa Bulletin* 27: 163-168.

al-Jābī, Sulaym. 1991. *Mujarrad Tanjīm.* Damaskus: AKAD.

Jaffer, Tariq. 2014. "Fakhr al-Dīn al-Rāzī on the Soul (*al-nafs*) and Spirit (*al-rūḥ*): An Investigation into the Eclectic Ideas of *Mafātīḥ al-Ghayb.*" *Journal of Qur'anic Studies* 16 (1): 93.

Keblawi, Faris. 2014. "'Ilm Hifẓ al-Qur'ān: Fatḥ Bāb al-Baḥṡ." *Journal of Qur'anic Studies* 16 (2): 168-195.

Kenney, Edward John. "Textual Criticism." Dalam www.britannica.com/topic/textual-citicism. Diakses pada tanggal 06 Mei 2018.

Lane, Andrew J. 2006. *A Traditional Mu'tazilite Qur'ān Commentary: The Kashshāf of Jār Allāh al-Zamakhsharī (d. 538/1144).* Leiden: Brill.

Martensson, Ulrika. 2009. "Through the Lens of Modern Hermeneutics: Authorial Intention in al-Ṭabarī's and al-Ghazālī's Interpretation of Q. 24:35." *Journal of Qur'anic Studies* 11 (2): 20-48.

Mir, Mustansir. 1993. "The Sure as a Unity." Dalam *Approaches to the Qur'an.* G.R. Hawting dan Abdul Kader A. Shareef, eds. London dan New York: Routledge.

Osborne, Grant S. 1991. *The Hermeneutical Spiral.* Illinois: Intervarsity Press.

Ouyang, Wen-Ching. 1997. *Literary Criticism in Medieval Arabic-Islamic Culture the Making of Tradition.* Edinburgh: Edinburgh University Press.

Marcotte, Roxanne D. 2008. "The Qur'ān in Egypt I: Bint al-Shāṭi' on Women's Emancipation." Dalam *Coming to Terms with the Qur'an,* Khaleel

Mohammed dan Andrew Rippin, eds. Noth Haledon: IPI, 2008.

Michael, Pregill. 2014. "Measure for Measure: Prophetic History, Qur'anic Exegesis, and Anti-Sunnī Polemic in a Fāṭimid Propaganda Work (BL Or. 8419)." *Journal of Qur'anic Studies* 16 (1): 20-57.

Robinson, Neal. 1996. *Discovering the Qur'an: A Contemporary Approach to a Veiled Text.* London: SCM Press Ltd.

Sinai, Nicolai. 2011. "An Interpretation of *Sūrat al-Najm* (Q. 53). *Journal of Qur'anic Studies* 13 (2): 1-28.

Syamsuddin, Sahiron. 2014. "Peaceful Message beyond the Permission of Warfare (*jihad*): An Interpretation of Q. 21: 39-40." Dalam (*Un*)*common Sounds: Songs of Peace and Reconciliation among Muslims and Christians,* Roberta R. King dan Sooi Ling Tan, eds. Oregon: CASCADE.

_____. 2017. "The Qur'an on the Exclusivist Religious Claim: A Maʿnā-cum-Maghzā Approach and its Application to Q 2: 111-113." Dalam *Transformative Readings of Sacred Scriptures: Christians and Muslims in Dialogue,* Simone Sinn, Dina El Omari, dan Anne Hege Grung, eds. Leipzig: Evangelische Verlangsanstalt.

_____. 2017. *Hermeneutika dan Pengembangan Ulumul Qur'an.* Yogyakarta: Nawesea Press dan Baitul Hikmah Press.

Toyab, Abdul Kader. 1993."An Analytical Survey of al-Tabari's Exegesis of the Cultural Symbolic Construct of *Fitna.*" Dalam *Approaches to the Qur'an*. Hawting dan Shareef, eds. London dan New York: Routledge.

Van Laer, Henry. 1995. *Filsafat Sain*. Terj. Yudian W. Asmin dan Torang Rambe. Yogyakarta: LPMI.

Az-Zarkasyī, Muḥammad ibn ʻAbd Allāh. T.th. *Al-Burhān fī ʻUlūm al-Qur'ān*, Muḥammad Abū al-Faḍl Ibrāhīm, ed. Beirut: Dār al-Maʿrifah.

The Oracle of Gog and Magog: A Social-Rhetorical Interpretation of The Prophetic Discourse in Al-Kahf 83-101

Oleh: Mowafg Abrahem Masuwd
Inter-Religious Studies Program, UGM Graduate School

Sahiron Syamsuddin
State Islamic University Sunan Kalijaga

Robert Setio
Duta Wacana Christian University

Abstract

As a prophetic narrative, Gog and Magog oracle has a strong influence over many Islamic sects and groups. The analysis and interpretation of God's message within this oracle is a necessity to understand the social, cultural and literary influence of the narrative on religious and non-religious communities. By applying the socio-rhetorical interpretation (intertexture texture), readers can gain more awareness the prophetic discourse which is a part of Allah message to humanity. The main focus of the analysis is the inner texture.

Keywords: *Prophetic, Inner Texture, Eschatology, Gog and Magog*

A. Introduction

Among the common narratives in the Hebrew Bible, New Testament and the Qur'an is the narration of Yajuj (Gog) and Majuj (Magog). Moreover, the narrative appears in many other texts, which include the Talmud, Hadith etc. Through ages,

Gog and Magog narrative played an essential role during the time of peace and war as it has the ability to survive and grow up socially and politically. For example, the Islamic State (ISIS) which the most rising and powerful religious group in the Middle East use this oracle in relation to their long-term objectives. The name of ISIS's monthly magazine which distributed in English is (*Dabiq* دابق). It is the name of a village in Syria which mentioned in the hadith as a place of the final battle between the Messiah and the Imam Al Mahdi from one side and the false Messiah and Gog and Magogfrom the other. The rising of the Islamic state and the return of *Khilafa* is a necessity to the signs of the last days.

B. Research Method: Socio-Rhetorical Interpretation

Over the past, interpreters of Biblical and Qur'anic texts have developed many methods to understand the meaning of these texts. However, a recent trend, especially in biblical scholarship, to merge these methods has emerged and developed by many scholars. One reason for this trend is the modern understanding of texts as being multi-dimensional in nature. Elna Mouton argues that "a growing awareness of the multi-dimensional nature of textual communication during the second half of the twentieth century stimulated the urge for some kind of an integrating, organizing, comprehensive, all-encompassing approach toward the biblical documents"[1] Since then, scholars combine two or more methods to deal with different layers within the text.

The field of Qur'anic studies witnessed the same interest during the early twentieth century. This school dealt with the text from literary, rhetorical and social approaches. The leading figures of this school were Muhammad Abduh, Rashid Rida and Mustafa al-Maraghi.[2] Thus,

1 Elna Mouton, *Reading a New Testament Document Ethically* (Leiden: Brill, 2002), 25.
2 Muhammad Az-Zahabi, *At-Tafsir wa al-Mufasirun*, vol 2 (Cairo: Maktabat Wahba,

those scholars reopen the doors of *ijtihad* to interpret various layers within Qur'anic text.

Socio-rhetorical interpretation (SRI) is one of these multi-dimensional methods rooted in New Testament's interpretation. It is used to analyze and interpret sacred and non-sacred texts. The field of sacred scriptures has the privilege to use and manipulate this method to examine various texts from various cultural backgrounds. David Aune provides two reasons for this wide range of interest. He argues that socio- rhetorical interpretation features "a constellation of interests that naturally moves an interpreter into programmatic analysis and interpretation of literatures of various kinds in various cultures, both on their own terms and in their own contexts."[3] The method overcomes the fallacy of using one's own culture or context to examine texts from foreign origin and nature. For the second reason, he says, "interpreters from various areas of specialty began to apply socio-rhetorical analysis and interpretation in their own fields of study."[4]

Robbins defines socio-rhetorical interpretation as "a textually-based method that uses programmatic strategies to invite social, cultural, historical, psychological, aesthetic, ideological and theological information into a context of minute exegetical activity."[5] The interpreter can use a variety of tools from different areas of knowledge to analyses certain texts.

In addition, he points out that the prefix (socio-) refers to "the rich resources of modern anthropology and sociology that socio-rhetorical interpretation brings to the interpretation of a text."[6] On the other hand,

---

2000), 401.

3 Vernon Robbins, "Socio-Rhetorical Interpretation," in *The Blackwell Companion to the New Testament*, ed. David Aune, 192-219 (Malden, MA: Wiley-Blackwell, 2010), 195.

4 Robbins, "Socio-Rhetorical Interpretation," 195.

5 Vernon Robbins, "Socio-Rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case," in *The New Literary Criticism and the New Testament*, ed. Edgar V. McKnight and Elizabeth Struthers Malbon (Valley Forge: Trinity Press, 1994), 164.

6 Vernon Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation*

the suffix (rhetorical) refers "to the way language in a text is a means of communication among people."[7] Thus, he integrated effectively many research tools, which used in anthropology and sociology, literature and rhetoric in his methodology. The method interacts with many other disciplines such as, "literary criticism, social-scientific criticism, rhetorical criticism, postmodern criticism and theological criticism."[8]

An important feature of SRI is its ability to accommodate various texts not just the biblical literature.[9] Thus, interpreters have a new tool to read and interpret certain discourses in the scriptures. Robbins and Newby suggest six socio-rhetorical modes of discourse in early Christian texts, which are wisdom, miracle, prophetic, suffering-death, apocalyptic, and precreation discourse.[10] Each type of discourse is called a rhetorolect. The rhetorolect is "a form of language variety or discourse identifiable on the basis of a distinctive configuration of themes, topics, reasonings, and argumentations."[11] The Qur'an has four kinds of discourse: miracle, wisdom, prophetic, and apocalyptic.[12] The Qur'an emphasizes certain prophetic and apocalyptic aspects in many *suras* (chapters).

Gordon D. Newby paved the way for the extensive use of SRI in Qur'anic studies. He claims "I adduce these examples not to take us through a full socio-rhetorical interpretation of the Quran, or even to begin to exhaust the category of 'inner texture' in Robbins's method, but to show that it is not only possible to apply his systematic method

(Valley Forge: Trinity Press International, 1996), 1.

7 Robbins, *Exploring the Texture of Texts*, 1.

8 Robbins, *Exploring the Texture of Texts*, 2.

9 Vernon Robbins, "Socio-Rhetorical Interpretation," 195.

10 Vernon K. Robbins and Gordon D. Newby, "A Prolegomenon to the Relation of the Qur'aan and the Bible," in *The Bible and Qur'aan: Essays in Scriptural Intertextuality*, ed. John C. Reeves, 23-42 (Atlanta: Society of Biblical Literature, 2003), 31.

11 Vernon K. Robbins, "The Dialectical Nature of Early Christian Discourse," Scriptura 59 (1996): 353–62; 356.

12 Vernon K. Robbins and Gordon D. Newby. "A Prolegomenon to the Relation of the Qur'aan and the Bible." 2003. 31.

to texts outside of the New Testament circle, but one can do so with good effect."[13]Among the four discourses in the Qur'an, the prophetic discourses have strong appearance in many chapters. Prophetic figures, themes and narrations are common in the Qura'an and Hadith. Some chapters are dedicated to tell the readers details, which could be studied in parallel with the Hebrew Bible. In fact, almost all the prophets mentioned in the Qur'an were mentioned before in the Hebrew Bible.

C. Inner Texture Analysis of Al Kahf 83-101

The inner texture focuses on "words, word patterns, voices, structures, devices, and modes in the text, which are the context for meanings and meaning-effects that an interpreter analyzes with the other readings of the text."[14] It guides the whole process of interpretation. It looks for the first meaning or the main meaning of the word. By doing so, Robbins believes the inner texture can yield the "real interpretation of the text."[15] He suggests six types of inner texture in which researchers can use to understand the internal structure and meaning of a text: repetitive texture, progressive texture, opening-middle-closing texture, narrational texture, argumentative texture and sensory-aesthetic texture.[16]

1. Repetitive Texture

Repetitive texture occurs when words or phrases were repeated more than once in a text and in the "multiple occurrences of many different kinds of grammatical, syntactical,verbal, or topical phenomena." [17] Robbins, also, adds, "Patterns of repletion appear most

13 Newby, G. D. "Quranic Texture: A Review of Vernon Robbins' The Tapestry of Early Christian Discourse and Exploring the Texture of Texts." Journal for the Study of the New Testament 70(1998), 93 – 100 . 97

14 Robbins, *Exploring the Texture of Texts*, 7.

15 Robbins, *Exploring the Texture of Texts*, 30

16 Robbins, *The Tapestry of Early Christian Discourse* 46.

17 Robbins, *Exploring the Texture of Texts*, 8.

clearly when the interpreter first marks the repeated words somehow in the text itself, then exhibits them in some kind of systematic diagram."[18] Moreover, the repetition of a word or phrase provides the listeners or readers with glimpses into the overall rhetorical movements in the discourse.[19] The result of this repetition affects the perception of the audience and raises the attention to the rhetorical and rhythmic aspects of the language.

Badruddin al-Zarkashi argues that the repetition (*tekrar*) in the Qur'an means "repeating a part of speech either identically or synonymously for the purpose of emphasis."[20] It is one of the rhetorical aspects of the Qur'an which fits the Arabic communities which live in the desert. Al-Suyooti sees repetition as "more eloquent than merely emphasizing and it is reflective of good style, contrary to what some people think.[21]

Word		Occurrence	Verses
Say	قال	9	*96x2-98-95-94-88-87-86-83*
Make	جعل	6	*90-94x2-95-96-98*
Lord	رب	4	*98x2-95-87*
Way	سبب	4	*92-89-85-84*
Found	وجد	4	*86x2-90-93*
Reach	بلغ	3	*93-90-86*
Punish	تعذب	3	*87x2-86*
Dhul-Qarnayn	ذي القرنين	3	83-86-94
People	قوم	3	*86-90-93*
Sun	الشمس	2	86-90
That day	يومئذ	2	99-100
Promise	وعد	2	98x2
Able	استطاعوا ... اسطاعوا	2	97x2
Collect	جمعناهم جمعا	2	99x2
Present	عرضا ... عرضنا	2	100x2

18 Robbins, *Exploring the Texture of Texts*, 8.
19 Robbins, *Exploring the Texture of Texts*, 8.
20 al-Zarkashi, Badruddin Muhammad ibn 'Abdullah, al-Burhan fi 'Ulum al-Qur'an [Tahqiq: Muhammad Abu Fadl Ibrahim] (Cairo: Matba' 'Isa al-Bani al-Halabi, 1972) iii, 10.
21 Al-Suyooti , *Al-Itqaan fi 'Uloom al-Qur'aan* , (Mu'sasat al-Nada' edition), 3/280.

The word (*say* قال) is the most repeated word. It appeared nine times in Gog and Magog narrative in Surat Al Kahf. God spoke to Dhul-Qarnayn to give him instructions and directions, in other cases, Dhul-Qarnayn and the people which he met to guide them or help them. Gog and Magog did not speak in the Qur'anic oracle. God's presence through his speech is very strong. Even when Dhul-Qarnayn says something, it is a reported speech. This repetition emphasizes the prophetic and divine nature of Dhul-Qarnayn's journey to the East and West as it was planned and guided by Allah.

The word (*make* جعل) is repeated six times. It is connected to the actions of Allah and Dhul-Qarnayn. The word is repeated in story of building the dam between Gog and Magog from one side the people whom Dhul-Qarnayn met. So, the repetition, here, fits the context of building the dam and then its destruction by Allah.

The repetition of the word (*Lord* رب) in the narrative shows the God's intervention in Dhul-Qarnayn trip to the east and west. Dhul-Qarnayn attributes all his actions to God. He is guided and ordered by God to do what he had done through revelation. Actually the repetition of the word (*Lord* رب) fits the prophetic mission of Dhul-Qarnayn and put him as one of God's agents. It gives him more power and influence.

The word (*way* سبب) is repeated four times in sequence if I consider some translations which translate the word to 'direction / road'. This repetition introduces the directions which Dhul-Qarnayn had traveled. But my translation to the word is 'knowledge' which fits the context. He used knowledge to reach to the East and West.

The repetition of the word (found وجد) shows that when Dhul-Qarnayn started his journey, he has no goal. He did not have intention to go to a certain place. It is a journey; it looks like a religious rituals or religious preaching trip. He works as an agent of Allah 'a prophet and king' who change what he find in his journey to fits Allah's commandment.

The word (reach بلغ) is repeated three times in accordance to the directions which Dhul-Qarnayn had reached. Interestingly, the word always refers to the ultimate distance. In regard to the three directions, they refer to the last lands which Dhul-Qarnayn and his army can reach.

The repetition of the word (*punish* تعذب) three times indicates the goal of Dhul-Qarnayn. He had the option of punishing the unbelievers. This repetition indicates that he was a king who has the ability to fight not just his people but also the other nations surrounding them.

The name (*Dhul-Qarnayn* ذي القرنين) appeared three times to refer to the figure that travels east and west. According to *Asbābun Nuzūl*, the Jewish rabbis asked about a man who traveled to these directions. The Qura'nic response did not mention him by name rather by attributes. The repetition of the word (*age/horn* قرن) adds to this figure more strength and power.

The word (*people* قوم) is also repeated three times to refer to the nations which Dhul-Qarnayn has met. They did not mention by name or the exact location. The word is repeated in relation to the people he meet in the east, west, and in the middle or north, but not to Gog and Magog.

The noun (*sun* الشمس) is repeated two times in relation to the directions of Dhul-Qarnayn's trip. One time when he went to the west and saw the sun sets in a 'hot water sprig.' The second time is when he reaches the East where the sun rises.

Two important words refer to the prophetic discourse in the narration. The first one is (*promise* وعد) which is mentioned two times in v. 98. The first one state that the promise of the lord will come and the second assures that the promise of the lord is true. The second word is (*that day* يومئذ) which indicates a future time.

The end of the narrative has three words which repeated twice in each line. The word (*able* استطاعوا ... اسطاعوا) is repeated twice in v. 97

with a slight variation in pronunciation. The second is (جمعناهم جمعا) in v. 99 which indicates the gathering of Gog and Magog and the rest of nation in the Day of Judgment. The final repetition is the word (*present* عرضنا ... عرضا) which comes after the gathering of the nations. God will show hell for a while to people.

2. ProgressiveTexture

The repetition of certain words and patterns creates a progression forward. Robbins points out that the focus on progression within repetition adds more dimension to the analysis, in that: "first, it may lead to observations about progressive texture in the entire work. Second, it may exhibit phenomena that function as stepping stones to other phenomena in the text. Third, it may exhibit a sequence of subunits throughout a span of text."[22] The progressive texture emerges out of repetition of certain words and phrases. It identifies the "sequences of words and phrases throughout the unit," and "sequence of sub-units"[23] throughout the text.

The progression in the narration is linear in time and space. God gave the permission (Revelation) to his prophet to answer the question about the man who travels east and west. The prophetic answer is introduced by the word (*say* قال). Then the story goes on by introducing the two main directions in which Dhul-Qarnayn had reached using certain ways or knowledge.

The repetition of the two words (*reach* جعل) and (*found* وجد) introduces the second progressive theme. The voice of Dhul-Qarnayn is dominating this stage. It is a narration of his personal journey. When he reaches certain place, he tells his story with the people he found there. Dhul-Qarnayn had the option of punishing the unbeliever or forgiving them. This option leads to the third progressive unite in the narration.

22 Robbins, *Exploring the Texture of Texts*, 10.
23 Robbins, *Exploring the Texture of Texts*, 9-10

The story of Gog and Magogis the cores progressive unite in Dhul-Qarnayn's trip. His name is repeated in relation o God's speech as He gave him the power to execute punishment. In this unit, Dhul-Qarnayn did not face those nations behind the mountain (Gog and Magog) like before. He closed the way between them, so, they cannot interact with the people Dhul-Qarnayn has met.

The final progressive unite lies in the repetition of these four words:

1. Promise (وعد)
2. That day (يومئذ)
3. Collect (جمعناهم جمعا)
4. Present (عرضنا ... عرضا)

These repeated words close the progression of the narrative. They put it in the prophetic setting. Dhul-Qarnayn, no longer has a power at the after building the dam. God, again, is in control of the events directly. The word (*promise* وعد) indicates a progression in time. The word (*that day* يومئذ) also adds distance in time for the progression. The two words (*collect* جمعناهم جمعا) and (*present* عرضنا ... عرضا) show the judgment scene which is the second progressive judgment in the narrative. The first one is executed by Dhul-Qarnayn on earth and the final one is executed by God in the doomsday.

83	Say (قال)			Dul Qarnin (ذي القرنين)					
84									
85									
86	Say (قال)	Found (وجد) x2	Reach (بلغ)	Dul Qarnin (ذي القرنين)	people (قوم)				
87	Say (قال)								
88	Say (قال)								
89									
90		Found (وجد)	Reach (بلغ)		people (قوم)				

91									
92									
93		Found (وجد)	Reach (بلغ)		people (قوم)				
94	Say (قال)			Dul Qarnin (ذي القرنين)					
95	Say (قال)								
96	Say (قال)								
97									
98	Say (قال)					Promise (وعد) x2			
99							That day (يومئذ)	Collect (جمعناهم جمعا)	
100							That day (يومئذ)		Present (عرضنا ... عرضنا)
101									

3. Opening-Middle-Closing Texture

The opening-middle-closing texture refers to the "beginning, body and conclusion" [24] of a certain unit of a text.Variations of opening-middle-closing texture and pattern, may occur because the "openings, middles, and closings may have different kinds of textures" and "some endings are simply new beginnings."[25] David Lodge argues that for Aristotle "a beginning is what requires nothing to precede it, an end is what requires nothing to follow it, and a middle needs something both before and after it." [26]

24 Robbins, *The Tapestry of Early Christian Discourse*, 50.

25 Robbins, *Exploring the Texture of Texts*, 19.

26 David Lodge, *The Art of Fiction* (London: Vintage Books, 2011), 216.

The interpreter should inter-relate the analysis of subunits with analysis of the overall structure to define their function in relation to one another. Robbins sees that "the goal is to discern the persuasive effect of the pans, how they work together, in relation to the persuasive nature of the entire text."[27] Thus, the close analysis of repetitive and progressive textures and opening-middle-closing texture will "be the initial steps in close reading that prepare the interpreter for detailed analysis of narrational, argumentative and aesthetic texture."[28]The opening is in v 83 and the closing is located in vv 99-101. The middle textures could be found in vv 93-94.

Opening

83	And they ask you about the Dhul-Qarnayn. Say: I will tell you some of his news.	وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا

The opening verse is v. 83. The key is in the second part f the verse, the word (news) the narrative will be about Dhul-Qarnayn's adventure. The next lines introduce some episodes where Dhul-Qarnayn acts as the divine hero. He punishes the unbelievers, building a wall to keep Gog and Magog behind**.**

Middle Texture

93	Till he reached a (land) between two mountains, he found a nation whom, barley can make their speech legible.	حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا

27 Robbins, *The Tapestry of Early Christian Discourse*, 50-51.
28 Robbins, *The Tapestry of Early Christian Discourse*, 53.

94	They said: O Dhul-Qarnayn, Gog and Magog making corrupting the land, may we pay you a tribute, so, you erect a barrier between us and them?	قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

The middle lines in the narrative are 93-94 when he met the indigenous people. Those people live without interaction with other nations. Their story is the middle episode before Dhul-Qarnayn change the discourse from what he is doing to what God will do.

Closing Texture

99	And on that day, we let them live together; and the trumpet of the judgment will be blown, and we will gather all of them.	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا
100	On that day, we shall show Hell to the disbelievers; a quick view.	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا
101	Those who have turned a blind eye to my news and a deaf ear to my warning.	الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

Vv. 99-101 ends Dhul-Qarnayn's news by emphasizing the fact that God is behind the journey and the events happened to Dhul-Qarnayn. Two aspects in this closing texture should be noticed. The first is introduced through the picture of Gog and Magog with the rest of nations were mixing with each other like the sea waves, then the horn of the gathering will be blown. The second picture is a quick view of hell and the punishment inside it. This closing texture reflects the opening one which the answer of the question.

4. Narrational Texture

Narrational texture "resides in the voices (often not identified with a specific character) through which the words in texts speak."[29] Robbins believes that the opening words usually presuppose the narrator who speaking the words. He argues that the narrator "may begin and continue simply with "narration"; the narrator may introduce people (characters) who act (the narrator describes their action); the narrator may introduce people who speak (they themselves become "narrators) or "speaking actors")' the narrator may introduce "written texts" that speak (like Old Testament scripture). [30]

The narrational texture reveals the "pattern that moves the discourse programmatically forward."[31] The occurrence of a particular kind of speech, like a question or a command, creates a "narrational pattern in the discourse."[32] Thus, the repetitive, progressive and Open-Middle – Close textures produce subunits or scenes which depend on linguistic features, such as direct and indirect speech, a question or a command, which constitutes these narrational patterns. For the purpose of my analysis, I will introduce the various scenes in the three oracles depending on the subunits which they create within the overall structure of the oracle.

Dul Qarnyn is the protagonist of the narrative. He is a dynamic character deals with every situation from a different prospective. He had unlimited power and mighty army: "Verily We did make him mighty in the earth, and We granted him the means (of access) to everything" (18:84). He reached the setting-place and the rising-place of the sun. Allah told him "O' Dhul-Qarnayn! Either you chastise them or you take a way of kindness among them?"(18:86). Also, he

29 Robbins, *Exploring the Texture of Texts*, 15.
30 Robbins, *Exploring the Texture of Texts*, 15.
31 Robbins, *Exploring the Texture of Texts*, 15.
32 Robbins, *Exploring the Texture of Texts*, 15.

went to another direction in which he met "a people scarcely able to understand a saying" (18:93).This time, they asked him to build a barrier between them and Gog and Magog. He wanted their help to establish this barrier! Thus, Gog and Magog were not able to scale it nor could they make a hole in it.

The readers are easily empathizing with the personality of Dhul-Qarnayn. He is strong roaming the earth with his army. He fights with some tribes, which refuse God's call. He helped the weak "people scarcely able to understand a saying"(18:93). However, as a protagonist of the narrative, he does not engage in any direct act with Gog and Magog. Unlike the previous people which he meet in the east and west, Dhul-Qarnayn preferred to follow the advice of those who asked him to build the barrier rather than engaging in a war with Gog and Magog.

Gog and Magogin this narrative are passive static characters who do not have a voice. They "make mischief in the earth" (18:94). So that, their neighbours asked Dhul-Qarnayn to build a barrier between them and Gog and Magog "were not able to scale it nor could they make a hole in it." (18:97).

Interestingly, in this narrative, there is a reference to Gog and Magog's neighbours as a people scarcely able to understand a saying. Those people are indigenous who live a simple life. Dhul-Qarnayn had a different prospective in dealing with them. He did not ask them to believe in God rather they asked him for help. Dhul-Qarnayn and his army travel to the East, the West and the North or South. The kernel event in the narrative is the building of the barrier after he refused their tribute. The barrier was described in details: "Bring me pieces of iron. Until, when he had leveled up (the gap) between the two cliffs, he said: Blow! Until, when he had made it (as) fire, he said: Bring me molten copper to pour thereon." "So they (Gog and Magog) were not able to scale it nor could they make a hole in it." (18: 96) The dam will not last forever. Dhul-Qarnayn said, "This is mercy from my Lord.

But when the promise of my Lord comes to pass, He will make it level (with the ground), and the promise of my Lord is ever true" (18:98). Then, Gog and Magogwill be free again, mingle with people until the End of Times.

5. Argumentative Texture

Argumentative texture concerns itself with the persuasive arguments of the text's author based on results from the previous textures examined. It "appears when interpreters use rhetoricalresources of analysis in the context of repetitive-progressive,opening-middle-closing and narrational texture."[33] One of the mostobvious forms of argumentative texture is logical or syllogisticreasoning. Logicalreasoning is found "in contexts where narrators attributespeech or action to specific people."[34] Robbins indicates that "the discourse presents assertions and supports them with reasons, clarifies them through opposites and contraries, and possibly presents short or elaborate counterarguments. Other reasoning may be described as qualitative. This occurs when the quality of the images and descriptions encourages the reader to accept the portrayal as true and real."[35] Also, he argues that "One of the most characteristic aspects of logical argumentation is the function of unstated premises in the discourse. Identifying and articulating these premises reveals aspects of the argumentative texture in its social and cultural environment that the narrator may never state."[36] I will follow this scheme in examining the texts. First, I will start with the analysis of the major premises then the minor premise and finally to draw a conclusion from the two previous premises.

Major premise	God gave Dhul-Qarnayn power to reward and punish
Minor premise	Dhul-Qarnayn punished according to God's command
Conclusion	God executed his judgment on people using Dhul-Qarnayn as an agent

33 Robbins, *The Tapestry of Early Christian Discourse*, 58-59.
34 Robbins, *The Tapestry of Early Christian Discourse*, 59.
35 Robbins, *Exploring the Texture of Texts*, 21.
36 Robbins, *The Tapestry of Early Christian Discourse*, 59.

The argument inDhul-Qarnayn narrative depends on the power in which Dhul-Qarnayn has. He is a prophet since he divinely communicates with God and receives orders from Him. The major premise is God endowment of power to Dhul-Qarnayn in v 83. Then it followed by God's decision to let Dhul-Qarnayn choose among the two options which stated in v 85. Therefore, God judges people before they die using Dhul-Qarnayn as an agent of His power.

6. Sensory-Aesthetic Texture

Robbins believes that, thesensory-aesthetic texture "moves beyond inner reasoning into the evocative power of all the senses available to human life and imagination. The very images the discourse selects to communicate its meanings stimulate dimensions of the body that transcend explanation and understanding."[37] It looks for "the range of senses the text evokes or embodies (thought, emotion,sight. sound, touch,smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.)."[38] To examine this texture, researresearchers can identify and group all aspets of the text that refer to the body organs and their actions.[39] Also, Robbins suggests another way to examin the sensory-**aesthetic texture** by idntifing the 'body zons' in the rhetorical unit of disdiscourse. He says that " a human bing is endowed with a heart for thinking, along with eyes that fill the heart with data; and hands an feet for acting."[40]

Bruce J. Malina notices that "these three zones comprise the nonintrospective makeup of human beings and are used to describe human behavior throughout the Bible, from Genesis to Revelation."[41]

---

37 Robbins, *The Tapestry of Early Christian Discourse*, 92.

38 Robbins, *Exploring the Texture of Texts*, 29-30.

39 Robbins, *Exploring the Texture of Texts*, 30.

40 Robbins, *Exploring the Texture of Texts*, 30.

41 Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology*(Louisville, KY: Westminster John Knox Press, 2001), 68.

Robbins suggests a list with the key words (nouns and adjectives) associated with this texture:

> Zone of emotion-fused thought: eyes, heart, eyelids, pupils, and the activities of these organs – to see, know, understand, think, remember, choose, feel, consider, look at. The following representative nouns and adjectives pertain to this zone as well: thought, intelligence, mind wisdom, folly, intention, plan, will, affection, love, hate, sight, regard, blindness, look; intelleigent, loving, wise, foolish, hateful, joyous, sad and the like.
>
> Zone of self-expressive speech: mouth, ears, tongue, lips, throat, teeth, jaws, and the activities of these organs – to speak, hear, say, call, cry, question, sing, recount, tell, instruct, praise, listen to, blame, curse, swear, disobey, turn a deaf ear to. The following nouns and adjectives pertain to this zone as well: speech, voice, call, cry, clamor, song, sound, hearing; eloquent, dumb, talkative, silent, attraction, distractive, and the like.
>
> Zone of purposeful action: hands, feet, arms, fingers, legs, and the activities of these organs – to do, act, accomplish, execute, intervene, touch, come, go, march, walk, stand, sit, along with specific activities such as to steal, kidnap, commit adultery, build, and the like. The following representative nouns and adjectives pertain to this zone: action, gesture, work, activity, behavior, step, walking, way, course, and any specific activity; active, capable, quick, slow, and so forth. [42]

This texture emphasis the relation between the language which we speak, the mental process or the way we think and our actions which come as a final result of the previous process. Bruce J. Malina argues "human beings are perceived as fitting into their rightful place in their environments, physical and social, and acting in a way that is typically human by means of their inmost reactions (eyes-heart) as expressed in language (mouth-ears) and/or outwardly realize in activity (hands-feet).[43] I will use the science from the narrational texture to analyze the ways in which the sensory-aesthetic texture works within the various scenes appeared in the biblical and Qur'anic text.

42 Robbins, *Exploring the Texture of Texts*, 30-31.

43 Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropolog,* 68.

Emotion fused-thought

Verse	English	Arabic
86	Kindness	حُسْنًا
100	Show	وَعَرَضْنَا ... عَرْضًا
88	Believe	آمَنَ
88	Easy	يُسْرًا
91	We knew all about him	أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا
93	Understand	يَفْقَهُونَ
98	Mercy	رَحْمَةٌ
101	Eyes	أَعْيُنُهُمْ

The first word witch related to emotion appeared in v 86. Allah gave the options to Dhul-Qarnayn to punish people or show kindness. The word (*kindness* حُسْنًا) refers to kindness and also to beauty. The second word is show. It repeated twice to assure that the unbelievers could see it clearly. The word raises certain fear emotion especially the showing of Hell is happened before the judgment. Those who expect themselves inside it will be punished twice. Before entering when they see it and later when they enter it.

In verse 100, Allah uses the word (*show* وَعَرَضْنَا ... عَرْضًا) to threaten the unbelievers whom will see it before the judgment day. This scene is supposed to be after the opening of the barrier. At that moment, Gog and Magog will mingle with people for a while. Then, the process of judging people start with the blow from one of the angels followed by this quick view of Hell.

The word (*believe* آمَنَ) in verse 88 divides the people into two groups: believes and unbelievers. Dhul-Qarnayn will judge people according to their belief. The word (*easy* يُسْرًا) is among the words which show one positive sides of Dhul-Qarnayn. As a military leader, he achieves Allah's goals in this journey. As a result, he shows mercy

and easiness towards people who believe and follow him. The word (*mercy* رَحْمَةٌ) appears in v 98 in relation to the dam. The dam will be a mercy from Allah to those people to protect them.

The word *know* which appear in v 91 (*We knew all about him* حَطْنَا بِمَا لَدَيْهِ خُبْرًا) shows that Allah knows everything in Dhul-Qarnayn journey especially when he met the people between the two mountains where he build the dam to stop Gog and Magog from attacking them. The word (*understand* يَفْقَهُونَ) in v 93 shows the status of those people. They did not have any kind of communication with foreigners before. Thus, they cannot understand a word. In another reading, they could not make their language understandable to others. The last word is *eyes* which one of the five senses. The concluding verse 101 "those whose eyes were blind to My signs, those who were unable to hear." Although, the unbelievers including Gog and Magog have eyes but they were not able to see the signs of God. So that, they deserve punishment.

Self-expressive speech

Verse	English	Arabic
83	Ask	يَسْأَلُونَكَ
83-86-87-88-94-95-96-98	Say	قُلْ / قُلْنَا / قَالَ/ قَالُوا / سَنَقُولُ
83	Recite	سَأَتْلُو
96-99	Blow	نُفِخَ
101	Hear	سَمْعًا

The first word appears under this category is (*ask* يَسْأَلُونَكَ). In v 83 we read this discourse between Allah, and his messenger. The narration of Dhul-Qarnayn journey is an answer for this question. The answer

is dominated by the group of variation of the root word (*say* قَالَ). This kind of speech is common in prophetic language. Moreover, in v. 83 the word (recite سَأَتْلُو) is marking the beginning of the answer. It expresses the divine authority over the answer. The word is used to read the Quran (Quranic recitation: *Telawa*). The word (*blow* نُفِخَ) in 96 and 99 expresses the active status of the characters participated in building the barrier (v 96) and the angles during the judgement day (v. 99). Finally, the word (*hearing* سَمْعًا) expresses the ability of people to understand what is going on during the Day of Judgment. Although, here, the word comes to show that the unbelievers could not hear the orders of Allah when they were alive, but during the judgment day, they can hear and understand what is happening.

Purposeful actions

Verse	English	Arabic
84-95	*Established*	مَكَّنَّا
84	Give	وَآتَيْنَاهُ
85	Travelled on	فَأَتْبَعَ / أَتْبَعَ
86/87 x2	Punish	تُعَذِّبَ / نُعَذِّبُهُ / فَيُعَذِّبُهُ
88	Did (act)	وَعَمِلَ
94	Ruining this land (corrupted)	مُفْسِدُونَ
94	Pay you Build (make)	نَجْعَلُ / تَجْعَلَ
95	Strength	بِقُوَّةٍ
96	Bring	آتُونِيx ٢
96	Fill	سَاوَى
97	Could not (not able)	اسْطَاعُوا / اسْتَطَاعُوا
99	Surge like waves	يَمُوجُ
99	Gather	فَجَمَعْنَاهُمْ جَمْعًا

Since the narrative of Dhul Qarnin has the episode of building the barrier, the purposeful-action words dominates the narration. He first word is (*established* مَكَّنَّا) which indicates that Dhul-Qarnayn's power is from Allah. The second word is (*give* وَآتَيْنَاهُ) where Allah affirms the source of Dhul-Qarnayn's power. Allah assures that He gave Dhul-Qarnayn the means of knowledge to recognize the good and evil. Thus, he can punish or reward.

The most important action in the narrative is the journey to the corners of earth which Dhul-Qarnayn accomplished. The word (*travelled on* أَتْبَعَ) is an indication that the journey is planned by Allah for certain reasons. The readers can see this when they did not know what happened in the two main directions. On the other hand, the third direction (the North) has the core episode when Dhul-Qarnayn build the barrier.

Dhul-Qarnayn acted as an agent of Allah when he reward and punish the unbelievers. The word (*punish* تُعَذِّبَ) is used to show the act of Dhul-Qarnayn. No word is mention in regard to the rewarding of the believers rather than: "those who believed and did good deeds will have the best of rewards." (88) The key in Dhul-Qarnayn understands of reward and punishment system is the word "*act* or *did* وَعَمِلَ". It is the action of people which brings the reaction of Dhul-Qarnayn towards them. Thus, in Gog and Magog episode, it is their actions which lead Dhul-Qarnayn to build the barrier to prevent them from communication with the other nations. The use of the word (ruining this land (*corrupted)* مُفْسِدُونَ) shows the action of Gog and Magog before Dhul-Qarnayn arrives to their territory.

As soon as Dhul-Qarnayn met the indigenous nation, they tried to understand each other for a reason. They told him about what Gog and Magog had done. In their language, they use (*pay you, build (make)* نَجْعَلُ) to motivate Dhul-Qarnayn to make a reaction. They offered to pay him a tribute and he builds a barrier. The answer of Dhul-Qarnayn comes

quickly refusing their offer politely and suggests another alternative. He asked them to help him with (*strength* بِقُوَّةٍ), so he can react to Gog and Magog corruption. Three words related to his purposeful action appeared in the text while he is building the barrier: (*Bring* آتُونِي), (*Fill* سَاوَى) and (*able* اسْتَطَاعُوا). This cluster illustrates the way Dhul-Qarnayn built the barrier and the results of it. Finally, the discourse moves to the prophetic revelation when Dhul-Qarnayn claims that in future, the barrier will be destroyed by Allah and Gog and Magog will be free again (*Surge like waves* يَمُوجُ). The nations and Gog and Magog will be gathered in that day. Thus, Allah uses the cluster (*gather* فَجَمَعْنَاهُمْ جَمْعًا) to affirm this reality.

D. Conclusion

The study of the prophetic discourse in surat Al Kahf using the socio-rhetorical interpretation shows the importance of using multi-disciplinary methods in the field of Qur'anic interpretation. Allah, through communication with certain people as Dhul-Qarnayn, revealed some of His divine knowledge to humanity. To understand the message, the interpreters should look at the text from different sides.

The analysis of the inner texture reveals some aspects of the divine speech such as the repetition of certain words, the progressive patterns, and the structure of the narrative, the narrational techniques, the argumentative flow of language and the sensory-aesthetic aspects. The Qur'anic narration in surat Al Kahf shows the importance of Allah's guidelines to Dhul-Qarnayn as an agent for the divine well. The progressive unite in Al Kahf 83-10 starts from the word of Allah (say) then to the dialogue between Allah, Dhul-Qarnayn and the nation which he met during his journey. The concluding progressive texture is the prophetic proclamation of Dhul-Qarnayn that Gog and Magog will be released one day in the future.

The open–middle – closing texture in the three narrative focuses on how the audience would understand the progressive texture. The native in surt Al Kahf comes with a question/ answer scheme. The beginning is an inquiry about a certain figure and events. The middle texture is the encountering of the corrupted people, i. e. Gog and Magog. The closing texture comes at the end of the narrative where Gog and Magog will be released and the final judgment plan will be started. The previous inner texture revels some narrational techniques which used by the characters within the three narratives. God narrates the events of Dhul-Qarnayn journey to the east and west. Dhul-Qarnayn has a short dialogue with Allah, and with the people he met.

The argumentative texture in the three narratives shows different understanding of the oracle. Finlay in Dhul-Qarnayn narrative, readers will see the power of Dhul-Qarnayn through his ability to reward and punish. This power is given to him by God. So that, he use according to God's instructions. By doing so, readers can understand that it is God who uses the power rather than Dhul-Qarnayn himself.

The last inner texture which was examined the sensory-aesthetic texture. The narrators emphasize on using certain words related to the five senses to help the readers understand the divine message. The use of the five senses in the divine communication adds another dimension to the message which related to the human ways of understanding and imaging things around them.

Bibliography

Al-Suyooti , *Al-Itqaan fi 'Uloom al-Qur'aan* , v. 3. Mu'sasat al-Nada' edition.

Al-Zarkashi, Badruddin Muhammad ibn 'Abdullah, al-Burhan fi 'Ulum al-Qur'an [Tahqiq: Muhammad Abu Fadl Ibrahim]. Cairo: Matba' 'Isa al-Bani al-Halabi, 1972.

G. D. Newby. "Quranic Texture: A Review of Vernon Robbins' The Tapestry of Early Christian Discourse and Exploring the Texture of Texts." Journal for the Study of the New Testament 70(1998), 93 – 100.

Lodge, David. *The Art of Fiction*. London: Vintage Books, 2011.

Malina, Bruce J. *The New Testament World: Insights from Cultural Anthropology*. Louisville, KY: Westminster John Knox Press, 2001.

Mouton, Elna. *Reading a New Testament Document Ethically*. Leiden: Brill, 2002.

Robbins, Vernon K. and Gordon D. Newby, "A Prolegomenon to the Relation of the Qur'aan and the Bible," in *The Bible and Qur'aan: Essays in Scriptural Intertextuality*, edited by John C. Reeves, 23-42. Atlanta: Society of Biblical Literature, 2003.

Robbins, Vernon. "Socio-Rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case." In The *New Literary Criticism and the New Testament*, 164-209. Edited by Edgar V. McKnight and Elizabeth Struthers Malbon. Valley Forge: Trinity Press, 1994.

Robbins, Vernon. "Socio-Rhetorical Interpretation." In *The Blackwell Companion to the New Testament,* 192-219.Edited by David Aune. Malden, MA: Wiley-Blackwell, 2010.

Robbins, Vernon. *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology*. London: Routledge, 1996.

Robbins, Vernon. "The Dialectical Nature of Early Christian Discourse," *Scriptura* 59 (1996): 353–62.

Robbins, Vernon. *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation.* Valley Forge: Trinity Press International, 1996.

Metode Penafsiran dengan Pendekatan *Ma'nā-Cum-Maghzā*

Sahiron Syamsuddin
UIN Sunan Kalijaga Yogyakarta
sahironsyamsuddin68@gmail.com
sahiron@uin-suka.ac.id

A. Pendahuluan: Tipologi Pemikiran Tafsir Al-Qur'an pada Masa Kontemporer[1]

Terkait dengan tipologi pemikiran tafsir pada masa sekarang ini, para peneliti studi tafsir Al-Qur'an berbeda-beda. Rotraud Wielandt, seorang profesor Kajian Islam dan Sastra Arab (*Islamkunde und Arabistik*) di Otto-Friedrich Universität Bamberg, Jerman, yang dulu menjadi pembimbing saya ketika mengambil program S3 di universitas tersebut, membagi pemikiran tafsir modern dan kontemporer ke dalam enam macam, yakni (1) penafsiran yang didasarkan pada rasionalisme Pencerahan (*Enlightenment*), seperti penafsiran yang disusun oleh Sayyid Ahmad Khan dan Muḥammad 'Abduh, (2) penafsiran yang didasarkan pada sains modern dan kontemporer, seperti penafsiran Ṭanṭāwī Jawharī, (3) penafsiran yang

1 Untuk mendapat pembahasan yang lebih detail tentang hal ini, lihat Sahiron Syamsuddin, *Die Koranhermeneutik Muhammad Šahrūrs und ihre Beurteilungen aus der Sicht muslimischer Autoren: Eine kritische Untersuchung* (Würzburg: Ergon Verlag, 2009), 43-78 dan *Hermenutika dan Pengembangan Ulumul Qur'an: Edisi Revisi dan Perluasan* (Yogyakarta: Pesantren Nawesea Press dan Baitul Hikmah Press, 2017), 51-58.

berangkan dari perspektif ilmu sastra, seperti penafsiran Amīn al-Khūlī, Ahmad Muhammad Khalafallah dan 'Ā'isyah Abdurraḥmān (Bint al-Syāṭi'), (4) penafsiran dengan perspektif historisitas teks al-Qur'an, seperti penafsiran Fazlur Rahman dan Naṣr Ḥāmid Abū Zayd, (5) penafsiran yang bernuansa kembali ke pemahaman generasi awal Islam, seperti penafsiran Sayyid Quṭb dan Abū al-A'lā al-Mawdūdī, dan (6) penafsiran secara tematik, seperti pemikiran tafsir Ḥasan Ḥanafī.[2]

Berbeda dengan Wielandt, Abdullah Saeed dalam bukunya *Interpreting the Qur'an* membagi model dan pendekatan penafsiran Al-Qur'an pada masa kini ke dalam tiga macam, yakni tekstualis (*textualist approach*), semi-tekstualis (*semi-textualist approach*) dan kontekstualis (*contextualist approach*). Dalam hal ini, Saeed lebih menekankan bagaimana model pemahaman dan sikap para penafsir terhadap teks Al-Qur'an. Dengan lebih spesifik, Saeed mengatakan,

> The classification is based on the degree to which the interpreters (1) rely on just the linguistic criteria to determine the meaning of the teks, and (2) take into account the socio-historical context of the Qur'an as well as the contemporary context of today.[3]
>
> (Klasifikasi tersebut didasarkan pada sejauhmana para penafsir itu (1) bersandar hanya pada kreteria bahasa untuk menentukan makna teks, dan (2) memperhatikan konteks sosio-historis Al-Qur'an dan konteks kekinian)

Menurut Saeed, para penafsir tekstualis adalah mereka yang "mengikuti secara rigid/kaku teks Al-Qur'an dan mengambil makna literalnya." Ada dua alasan yang mereka kemukakan. Pertama, Al-Qur'an harus dijadikan pandangan hidup umat Islam dari masa ke masa, termasuk di dalamnya mereka yang hidup pada masa sekarang ini. Jadi, bagi mereka, 'kebutuhan modern' tidak boleh dijadikan patokan untuk kehidupan mereka. Kedua, makna teks Al-Qur'an itu sudah *fixed* dan bersifat universal untuk

---

2 Lihat Rotraud Wielandt, "Exegesis of the Qur'an: Early Modern and Contemporary," dalam Jane D. McAuliffe (ed.), *Encyclopaedia of the Qur'an* (Leiden: Brill, 2002), 2: 124-142.

3 Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London and New York: Routledge, 2006), 3.

diaplikasikan oleh umat Islam sepanjang masa. Sebagia contoh, poligami, menurut mereka, sebaiknya atau boleh diaplikasikan sampai kapanpun, tanpa harus memperhatikan konteks historis dimana ayat Al-Qur'an tentang poligami itu diwahyukan. Yang tergolong dalam aliran tekstualis tersebut, menurut Saeed, adalah kaum 'Tradisionalis' dan 'Salafi'.[4] Adapun aliran semi-tekstualis, menurut Saeed, pada dasarnya sama dengan aliran tekstualis dalam hal penekanan mereka pada aspek bahasa dan ketidaktertarikan mereka untuk memperhatikan konteks historis turunnya sebuah ayat. Namun, aliran semi-tekstualis menggunakan 'idiom-idiom modern' dalam mempertahankan makna literal kandungan Al-Qur'an. Yang tergabung dalam aliran ini, tegas Saeed, adalah mereka yang tergabung dalam gerakan-gerakan neo-revivalis, seperti al-Ikhwan al-Muslimun (di Mesir) dan Jama'at Islami (di India). Aliran yang ketiga, menurut Saeed, adalah kontekstualis. Aliran ini sangat menekankan pentingnya memperhatikan konteks sosio-historis dalam proses pemahaman dan penafsiran terhadap teks Al-Qur'an. Kondisi dan situasi politik, sosial, historis, kultural dan ekonomi, baik pada masa Nabi Saw maupun pada masa ketika teks itu ditafsirkan, menjadi sangat penting untuk diperhatikan. Hal ini dilakukan untuk menentukan mana yang termasuk dalam kategori *al-ṡawābit* (aspek-aspek yang tetap/tidak berubah) dan *al-mutaghayyirāt* (aspek-aspek yang bisa berubah). Yang tergolong aliran ini adalah Fazlur Rahman, Ijtihadi, Muslim Progresif dan Muslim Liberal.[5]

Klasifikasi dan elaborasi Saeed terhadap ketiga aliran tersebut di atas sangat bagus dan membantu kita untuk menganalisis model-model penafsiran Al-Qur'an pada masa sekarang ini. Namun, menurut penulis, klasifikasi tersebut belum meng-*cover* seluruhnya. Melihat kekurangan yang ada pada klasifikasi Saeed di atas, penulis berpendapat bahwa ada tiga macam aliran tafsir Al-Qur'an bila dipandang dari segi pemaknaan. Aliran pertama adalah aliran quasi-obyektivis konservatif. Yang dimaksud dengan pandangan quasi-obyektivis konservatif adalah suatu pandangan bahwa ajaran-ajaran Al-Qur'an harus dipahami, ditafsirkan dan diaplikasikan

4 Saeed, *Interpreting the Qur'an*, 3.

5 Saeed, *Interpreting the Qur'an,* 3.

pada masa kini, sebagaimana ia dipahami, ditafsirkan dan diaplikasikan pada situasi, di mana Al-Qur'an diturunkan kepada Nabi Muhammad dan disampaikan kepada generasi Muslim awal. Umat Islam yang mengikuti pandangan ini, seperti Ikhwanul Muslimin di Mesir dan kaum salafi di beberapa negara Islam, berusaha menafsirkan Al-Qur'an dengan bantuan berbagai perangkat metodis ilmu tafsir klasik, seperti ilmu asbab al-nuzul, ilmu munasabat al-ayat, ilmu tentang ayat-ayat muhkam dan mutashabih dll. dengan tujuan dapat menguak kembali makna obyektif atau makna asal (*objective meaning/original meaning*) ayat tertentu. Pandangan ini mempunyai tendensi utama memegangi pemahaman literal terhadap Al-Qur'an. Ketetapan-ketetapan hukum (juga ketetapan-ketetapan yang lain) yang tertera secara tersurat di dalam Al-Qur'an dipandangnya sebagai esensi pesan Tuhan, yang harus diaplikasikan oleh umat Islam di manapun dan kapanpun. Hal ini mengarah kepada satu kenyataan, bahwa tujuan-tujuan pokok atau alasan-alasan yang melatarbelakangi penetapan hukun (*maqāṣid al-syarī'ah*) tidak diperhatikan secara prinsipil. Para ulama yang memegang teguh pandangan ini memang menjelaskan beberapa tujuan hukum yang mungkin merupakan dasar ketetapan-ketetapan hukum Al-Qur'an, namun penjelasan mereka itu tidak dimaksudkan untuk memberikan penekanan pada tujuan-tujuan penetapan hukum itu sendiri, melainkan bertujuan untuk menunjukkan bahwa ketetapan-ketetapan dalam Al-Qur'an itu rasional dan sebaiknya atau seharusnya diaplikasikan dalam kehidupan umat Islam sepanjang masa. Singkat kata, apa yang dimaksud dengan moto *Al-Qur'ān ṣāliḥ li-kulli zamān wa-makān* adalah arti literal dari apa yang tersurat secara jelas dalam Al-Qur'an. Kelemahan dari pandangan ini adalah, antara lain, bahwa mereka tidak memperhatikan kenyataan, bahwa sebagian ketetapan hukum tersurat, seperti hukum perbudakan, tidak lagi (paling tidak, pada masa sekarang) diaplikasikan dalam kehidupan. Kelemahan yang lain adalah bahwa para ulama yang memiliki pandangan ini tidak tertarik untuk memperbarui pemahaman mereka terhadap Al-Qur'an untuk mencoba menjawab tantangan-tantangan modern dengan cara mempertimbangkan adanya perbedaan yang sangat menyolok antara situasi pada saat diturunkannya wahyu dan situasi yang ada pada masa kini.

Aliran kedua adalah aliran subyektivis. Berbeda dengan pandangan-pandangan tersebut di atas, aliran subyektivis menegaskan bahwa setiap penafsiran sepenuhnya merupakan subyektivitas penafsir, dan karena itu kebenaran interpretatif bersifat relatif. Atas dasar ini, setiap generasi mempunyai hak untuk menafsirkan Al-Qur'an sesuai dengan perkembangan ilmu dan pengalaman pada saat Al-Qur'an ditafsirkan. Pandangan seperti ini, antara lain, dianut oleh Ḥasan Ḥanafī dan Muḥammad Syaḥrūr. Ḥasan Ḥanafī berpendapat bahwa setiap penafsiran terhadap Al-Qur'an itu pasti sangat terpengaruh oleh kepentingan dan ketertarikan penafsirnya, dan karenanya penafsiran bisa beragam/pluralistik. Dia bahkan mengatakan, "There is no true and false interpretation, right or wrong understanding. There are only different efforts to approach the text from different angles with different motivations"[6] (Tidak ada penafsiran atau pemahaman yang benar atau salah. Yang ada hanyalah perbedaan upaya mendekati teks dari sisi-sisi yang berbeda-beda dengan motivasi-motivasi yang berbeda pula). Penafsiran yang obyektif, menurutnya, hampir tidak mungkin terjadi. Semua penafsiran merupakan cerminan dari 'komitmen sosial politik' penafsir tertentu dan 'kebenaran' penafsiran hanya diukur dengan 'power' yang dimiliki oleh penafsir, baik untuk memepertahankan status quo atau untuk melakukan perubahan dalam masyarakat.[7]

Sementara itu, Muḥammad Syaḥrūr bisa dipandang sebagai pemikir yang paling subyektifis. Dia sama sekali tidak tertarik untuk menguak kembali makna orisinal/historis dari Al-Qur'an. Al-Qur'an, baginya, harus ditafsirkan dalam konteks kekinian. Karena itu, dalam hal menafsirkan Al-Qur'an, Syahrur secara prinsipil tidak merujuk pada pemahaman dan penafsiran ulama-ulama terdahulu, bahkan dia tidak merujuk pada penafsiran Nabi yang didokumentasikan dalam kitab-kitab hadis. Penafsiran Nabi terhadap Al-Qur'an hanya dipandang sebagai "penafsiran awal", dan tidak mengikat umat Islam. *Asbāb al-nuzūl* sebagai salah satu metode untuk merekonstruksi makna historis pun sama sekali tidak mendapat perhatian

6 Ḥasan Ḥanafi, "Method of Thematic Interpretation of the Qur'an," dalam Stefan Wild (ed.), *The Qur'an as Text* (Leiden: Brill, 1996), 203.

7 Ḥanafi, "Method of Thematic Interpretation of the Qur'an," 203.

Syaḥrūr. Penafsiran yang berbasis kekinianlah yang dilakukan olehnya. Subyektivitas semacam ini tercermin dalam istilah yang dipakainya, yakni *qirā'ah mu'āṣirah* ('pembacaan kontemporer'), yang dijadikan bagian dari judul karyanya yang pertama, *al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah.*[8] Penafsir al-Qur'an pada masa kontemporer, menurutnya, seharusnya menafsirkan Al-Qur'an sesuai dengan perkembangan ilmu kontemporer, baik itu ilmu eksakta maupun non-eksakta. Dia menegaskan bahwa kebenaran interpretatif terletak pada kesesuaian sebuah penafsiran dengan kebutuhan dan situasi serta perkembangan ilmu pada saat Al-Qur'an ditafsirkan. Dalam hal ini dia berpegang pada adagium: *ṡabāt al-naṣṣ wa-ḥarakat al-muḥtawā*[9] (teks Al-Qur'an tetap, tetapi kandungannya terus bergerak atau berkembang).

Aliran ketiga adalah aliran quasi-obyektivis progresif. Aliran ini memiliki kesamaan dengan pandangan quasi-obyektivis konsermatif dalam hal bahwa penafsir di masa kini tetap berkewajiban untuk menggali makna asal dengan menggunakan di samping perangkat metodis ilmu tafsir, juga perangkat-perangkat metodis lain, seperti informasi tentang konteks sejarah makro dunia Arab saat penurunan wahyu, teori-teori ilmu bahasa dan sastra modern dan hermeneutika. Hanya saja, aliran quasi-obyektivis progresif yang di antaranya dianut oleh Fazlur Rahman dengan konsepnya *double movement*,[10] Muḥammad al-Ṭālibī dengan konsepnya *al-tafsīr al-maqāṣidī* (tafsir berbasis pada tujuan utama penetapan hukum)[11] dan Naṣr Ḥāmid Abū Zayd dengan konsepnya *al-tafsīr al-siyāqī* (tafsir kontekstualis),[12] memandang makna asal (bersifat historis) hanya sebagai pijakan awal bagi pembacaan Al-Qur'an di masa kini; makna asal literal tidak lagi dipandang sebagai pesan utama Al-Qur'an. Bagi mereka, sajana-sarjana Muslim saat ini harus juga berusaha memahami makna di balik pesan literal, yang disebut oleh Rahman dengan *ratio legis,* dinamakan oleh al-Ṭālibī dengan *maqāṣid* (tujuan-tujuan ayat) atau disebut oleh Abū Zayd dengan *maghzā* (signifikansi ayat). Makna di

8 Lihat Muḥammad Syaḥrūr, *al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah* (Damaskus: al-Ahālī, 1990).

9 Syaḥrūr, *al-Kitāb wa al-Qur'ān,* 36.

10 Lihat Rahman, *Islam and Modernity* (Chicago: Chicago University Press, 1982), 5-7.

11 Lihat al-Ṭālibī, *'Iyāl Allāh* (Tunis: Sarās li-l-Nasyr, 1992), 142-144.

12 Lihat Abū Zayd, *al-Naṣṣ, al-Sulṭah, al-Ḥaqīqah* (Beirut: al-Markaz al-Ṡaqafī al-'Arabī, 1995), 116.

balik pesan literal inilah yang harus diimplementasikan pada masa kini dan akan datang.

Dari tiga aliran penafsiran tersebut di atas, pandangan quasi-obyektivis progresif lebih dapat diterima dalam rangka memproyeksikan pengembangan motode pembacaan Al-Qur'an pada masa kini. Kelemahan pandangan quasi-obyektivis-konservatif terletak pada beberapa kelemahan. *Pertama*, mereka tidak memperhatikan kenyataan bahwa sebagian ketetapan hukum tersurat dalam Al-Qur'an, seperti hukum perbudakan, tidak lagi (paling tidak, pada masa sekarang) dapat diaplikasikan dalam kehidupan. *Kedua*, mereka tidak membedaan antara pesan inti Al-Qur'an dan pesan superfisial (bukan inti). *Ketiga*, pandangan ini tidak memberikan peran akal yang signifikan. *Keempat,* mereka yang memiliki pandangan ini tidak tertarik untuk melakukan pembaharuan pemahaman mereka terhadap Al-Qur'an untuk mencoba menjawab tantangan-tantangan modern dengan cara mempertimbangkan adanya perbedaan yang sangat menyolok antara situasi pada saat diturunkannya wahyu dan situasi yang ada pada masa kini. Keterkungkungannya pada makna asal yang literal mendorong mereka untuk mengenyampingkan pesan dibalik makna literal sebuah ayat atau kumpulan ayat. Sementara itu, pandangan subyektivis cenderung menafsirkan Al-Qur'an sesuai dengan kemauan pembaca, padahal tugas pertama seorang penafsir adalah membiarkan teks yang ditafsirkan itu berbicara dan menyampaikan pesan tertentu, dan bukan sebaliknya. Akseptabilitas pandangan quasi-obyektivis modernis terletak pada apa yang bisa disebut dengan "keseimbangan hermeneutik", dalam arti bahwa ia memberi perhatian yang sama terhadap makna asal literal (*al-ma'nā al-aṣlī*) dan pesan utama (signifikansi; *al-maghzā*) di balik makna literal.

Namun, kelompok quasi-obyektivis progresif tidak memberikan keterangan secara panjang lebar tentang 'signifikansi'. Pertanyaannya adalah: Apakah siginifikansi yang dimaksud adalah signifikansi yang dipahami pada masa Nabi ataukah pada saat ayat tertentu diinterpretasikan? Menurut penulis, ada dua macam signifikansi. *Pertama*, 'signifikansi fenomenal', yakni pesan utama yang dipahami dan diaplikasikan secara kontekstual dan dinamis mulai pada masa Nabi hingga saat ayat ditafsirkan dalam periode tertentu. Dari definisi ini, kita dapat membagi signifikansi fenomenal ke

dalam dua macam, yakni 'signifikansi fenomenal historis' dan 'signifikansi fenomenal dinamis'. Signifikansi fenomenal historis adalah pesan utama sebuah ayat atau kumpulan ayat yang dipahami dan diaplikasikan pada masa pewahyuan (masa Nabi), sedangkan signifikansi fenomenal dinamis adalah pesan Al-Qur'an yang dipahami dan didefinisikan pada saat ayat atau kumpulan ayat tertentu ditafsirkan, dan setelah itu diaplikasikan dalam kehidupan. Untuk memahami signifikansi fenomenal histroris, diperlukan pemahaman terhadap konteks makro dan mikro sosial keagamaan masyarakat yang hidup pada masa pewahyuan. Informasi-informasi historis yang terkandung dalam *asbāb an-nuzūl* menjadi sangat penting. Sementara itu, untuk memahami signifikasi fenomenal dinamis, diperlukan pemahaman terhadap perkembangan pemikiran dan *Zeitgeist* ('spirit-masa') pada saat penafsiran teks. *Kedua*, 'signifikansi ideal', yakni akumulasi ideal dari pemahaman-pemahaman terhadap signifikansi ayat. Akumulasi pemahaman ini akan diketahui pada akhir/tujuan peradaban manusia yang dikehendaki oleh Allah Swt. Dari sini, dapat diketahui bahwa sesuatu yang dinamis dari penafsiran bukan terletak pada makna literal teks, melainkan pada pemaknaan terhadap signifikansi (pesan utama) teks, karena makna literal adalah monistik (satu), obyektif, dan historis-statis, sementara pemaknaan terhadap signifikansi teks bersifat plural, subyektif (juga intersubyektif) dan historis-dinamis sepanjang peradaban manusia. Pendekatan semacam ini merupakan gabungan antara obyektivitas dan subyektifitas dalam penafsiran, antara wawasan teks dan wawasan penafsir, antara masa lalu dan masa kini, dan terakhir antara aspek ilahi dan aspek manusiawi. Dalam pembacaan yang didasarkan pada perhatian yang sama terhadap makna dan signifikansi (*ma'nā-cum-maghzā*) terletak '*balanced hermeneutics*' (hermeneutika yang seimbang/hermeneutika keseimbangan).

B. Langkah-langkah Metodis Penafsiran Berbasis *Ma'nā-cum-Maghzā*

Sebelum langkah-langkah metodis diuraikan, penulis terlebih dahulu menegaskan kembali bahwa pendekatan *ma'nā-cum-maghzā* adalah pendekatan di mana seseorang menggali atau merekonstruksi makna dan pesan utama historis, yakni makna (*ma'nā*) dan pesan utama/signifikansi (*maghzā*) yang mungkin dimaksud oleh pengarang teks atau dipahami

oleh audiens historis, dan kemudian mengembangkan signifikansi teks tersebut untuk konteks kekinian dan kedisinian. Dengan demikian, ada tiga hal penting yang seyogyanya dicari oleh seorang penafsir, yakni (1) makna historis (*al-ma'nā al-tārīkhī*), (2) signifikansi fenomenal historis (*al-maghzā al-tārikhī*), dan (3) signifikansi fenomenal dinamis (*al-maghzā al-mutaḥarrik*) untuk konteks ketika teks Al-Qur'an ditafsirkan.

Penggalian Makna Historis (*al-ma'nā al-tārikhī*) dan Signifikansi Fenomenal Historis (*al-maghzā al-tārikhī*)

Untuk menggali makna historis (*al-ma'nā al-tārikhī*) dan signifikansi fenomenal historis (*al-maghzā al-tārikhī*), seorang penafsir melakukan langkah-langkah berikut ini:

(a) Penafsir menganalisa bahasa teks Al-Qur'an, baik kosakata maupun strukturnya. Dalam hal ini, dia harus memperhatikan bahwa bahasa yang digunakan dalam teks Al-Qur'an adalah bahasa Arab abad ke-7 M. yang mempunyai karakteristiknya sendiri, baik dari segi kosa kata maupun struktur tata bahasanya. Al-Syāṭibī, misalnya, menegaskan bahwa untuk memahami Al-Qur'an seseorang harus mencermati bagaimana bahasa Arab saat itu digunakan oleh bangsa Arab.[13] Pernyataah senada dikemukakan juga oleh Friedrich Schleiermacher, salah seorang ahli hermeneutika umum: "Everything in a given utterance which requires a more precise determination may only be determined from the language area which is common to the author and his original audiences"[14] (Segala hal yang ada dalam ungkapan tertentu yang menuntut penentuan [makna] yang lebih tepat hanya dapat ditetapkan melalui bidang bahasa yang telah diketahui oleh pengarang dan audiens orisinal/aslinya). Hal ini sangat ditekankan karena, menurut para ahli bahasa, bahasa apapun, termasuk Bahasa Arab itu mengalami diakroni (perkembangan dari masa ke masa), baik dalam hal struktur maupun makna lafal. Karena

13 Al-Syāṭibī, *al-Muwāfaqāt fī Uṣūl al-Fiqh*, 255.

14 Friedrich Schleiermacher, *Hermeneutics and Criticism, and Other Writings,* terj. Andrew Bowie (Cambridge: Cambridge University Press, 1998), 30. Lihat juga Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an,* 66.

itu, ketika menerjemahkan atau menafsirkan kosakata dari Al-Qur'an, seseorang harus memperhatikan penggunaan dan makna kosakata tersebut saat diturunkannya. Sebagai contoh, kata Arab *ikhlāṣ* yang mempunyai makna dasar "memurnikan sesuatu" mengalami diakroni atau perkembangan makna. Dalam tradisi pra-Islam, kata tersebut merujuk pada tindakan membuat sesuatu secara murni, tidak bercampur dengan yang lain, dalam konteks sekuler. Sementara itu, dalam Al-Qur'an ia digunakan dengan tetap membawa makna dasar tersebut, baik dalam konteks sekuler maupun dalam konteks agama. Dalam konteks keagamaan, ia berarti 'keyakinan pada satu Tuhan' (monoteisme), sehingga maknanya sama dengan *tawḥīd* (keesaan Allah), yang belum digunakan untuk makna tersebut pada saat diturunkannya Al-Qur'an. Salah satu bukti yang dapat mendukung hal ini adalah bahwa surat yang ayat-ayatnya berbicara tentang tauhid disebut dengan Sūrat al-Ikhlāsh. Adapun di antara contoh penggunaan kata *ikhlāṣ* atau derivasinya dengan makna tauhid adalah penyebutan kata *mukhliṣī*na lahu *l-dīn* pada Sūrat al-Bayyinah: 5 yang berbunyi: *wa mā umirū illā liya'budū l-Lāha mukhliṣī*na lahu *l-dīn ...* Ayat ini diterjemahkan oleh sebagian orang dengan: "Mereka (orang-orang musyrik) hanya diperintah untuk menyembah Allah, dengan ikhlas mentaatinya ..." Terjemahan ini tidak logis karena bagaimana mungkin orang-orang musyrik itu diperintah menyembah Allah dengan ikhlas, sementara mereka belum masuk Islam. Dengan demikian, ayat ini lebih tepat diterjemahkan: "Mereka (orang-orang musyrik) hanya diperintah untuk menyembah Allah dengan memurnikan penyembahan (semata-mata) kepada-Nya ..." Terlebih lagi, ayat ini *makkīyah* (diturunkan sebelum hijrah Nabi ke Madinah), dimana pada periode ini belum muncul konsep ikhlas, dalam arti melaksanakan amal ibadah hanya karena ingin mendapatkan ridla dan pahala dari Allah. Atas dasar prinsip ini, Ibn Kaśīr ketika menafsirkan Q.S. al-Zumar: 2, yang memuat ungkapan: *fa-'budi l-Lāha mukhliṣan lahū l-dīn* (yang sering diterjemahkan dengan: "Maka sembahlah Allah dengan mengikhlaskan ketaatan kepada-Nya"), beliau menafsirkannya, sebagai berikut: *fa-'budi l-Lāha waḥdahū lā syarīka lahū wa-d'u al-khalqa ilā żālika wa-a'limhum annahū l*ā *taṣluḥu*

lahu l-'ibādatu illā lahū[15] (Sembahlah Allah semata, yang tiada sekutu bagi-Nya, ajaklah makhluk kepada hal tersebut, dan ajarkanlah mereka bahwa penyembahan itu hanya patut kepada-Nya). Demikianlah contoh kecil terkait dengan makna kosa kata. Lebih dari itu, aspek-aspek bahasa lainnya, seperti struktur kalimat dan aspek-aspek sastra yang berlaku ketika Al-Qur'an diturunkan harus dicermati secara seksama.

(b) Untuk mempertajam analisa ini penafsir melalukan intratektualitas, dalam arti membandingkan dan menganalisa penggunaan kata yang sedang ditafsirkan itu dengan penggunaannya di ayat-ayat lain. Sebagai contoh, ketika seorang penafsir ingin lebih meyakinkan bahwa kata *ikhlāṣ* dan derivasinya dalam Al-Qur'an itu bermakna *tawḥīd* (iman kepada Allah sebagai satu-satunya Tuhan), dia mengumpukan penggunaan kata tersebut di semua ayat dan memperhatikan konteks tekstualnya (*siyāq al-kalām*) dalam masing-masing ayat. Kata *mukhliṣ lahū al-dīn* di Q.S. al-Zumar: 2, misalnya, dapat bisa dipastikan berarti "orang yang memurnikan penyembahan hanya kepada Allah" dengan memperhatikan hubungan ayat tersebut dengan ayat-ayat berikutnya (yakni: Q.S. al-Zumar: 3-6) yang berbicara tentang ketauhidan dan larangan syirik (menyekutukan Allah). Selanjutnya, bila diperlukan, penafsir mengelaborasi sejauhmana kosa kata dalam Al-Qur'an itu memiliki makna dasar (*basic meaning*) dan mengalami dinamisasi makna (dalam bentuk *relational meaning*). Untuk mengetahui makna dasar kata, seseorang seyogyanya menggunakan kitab kamus Arab klasik, seperti *Lisān al-'Arab* karya Ibn Manẓūr. Penting juga bahwa setiap kata/istilah yang sedang ditafsirkan dianalisa secara sintagmatik dan paradigmatik. Analisa sintagmatik adalah analisa linguistik dimana seorang penafsir dalam menafsirkan sebuah kata/istilah memperhatikan makna kata/istilah yang ada sebelum dan sesudahnya dalam sebuah kalimat atau lebih yang masih berhubungan. Di antara contoh-contoh

15 Ismā'īl ibn Kaṡīr, *Tafsīr al-Qur'ān al-'Aẓīm* (Jizah: Mu'assasat Qurṭubah, t.t.), 12:111.

hasil dari analisa semacam ini adalah karya-karya para ulama, seperti *al-Wujūh wa al-Naẓā'ir.*[16]

(c) Apabila dibutuhkan dan memungkinkan, penafsir juga melakukan analisa intertekstualitas, yakni analisa dengan cara menghubungkan dan membandingkan antara ayat Al-Qur'an dengan teks-teks lain yang ada di sekitar Al-Qur'an. Analisa intertekstualitas ini biasa dilakukan dengan cara membandingkannya dengan hadis Nabi, puisi Arab, dan teks-teks dari Yahudi dan Nasrani atau komunitas lain yang hidup pada masa pewahyuan Al-Qur'an. Dalam hal ini, dia menganalisa sejauhmana makna sebuah kosa kata dalam Al-Qur'an bisa diperkuat oleh teks di luar Al-Qur'an. Selain itu, penafsir seyogyanya menganalisa apakah ada perbedaan arti dan konsep kata/istilah yang ada dalam Al-Qur'an dengan arti dan konsep kata/istilah yang digunakan di sumber-sumber lain. Hal yang penting juga, meskipun tidak harus, adalah bahwa penafsir juga memberikan keterangan apakah konsep Qur'ani itu mengalami dinamisasi atau tidak di masa-masa setelah diturunkannya Al-Qur'an (pasca-Qur'ani/*post-Qur'anic*).

(d) Penafsir memperhatikan konteks historis pewahyuan ayat-ayat Al-Qur'an, baik itu yang bersifat mikro ataupun bersifat makro. Konteks historis makro adalah konteks yang mencakup situasi dan kondisi di Arab pada masa pewahyuan Al-Qur'an, sedang konteks historis mikro adalah kejadian-kejadian kecil yang melatarbelakangi turunnya suatu ayat, yang biasa disebut dengan *sabab al-nuzūl*.[17] Tujuan utama memperhatikan konteks historis penurunan ayat tertentu adalah, selain memahami makna historis dari kosa kata dalam ayat tertentu, juga menangkap apa yang disebut dengan "signifikansi fenomena historis", atau maksud utama ayat (*maqṣad al-āyah*) itu ketika diturunkan kepada Nabi Muhammad Saw.

---

16 Lihat, misalnya, Muqātil ibn Sulaymān al-Balkhī, *al-Wujūh wa al-Naẓā'ir fi al-Qur'ān al-'Aẓīm* (Dubai: Markaz Jum'at al-Majid, 2006); dan al-Ḥusain ibn Muḥammad al-Dāmaghānī, *Iṣlāḥ al-Wujūh* wa al-Naẓā'ir *fi al-Qur'ān al-Karīm* (Bairut: Dār al-'Ilm, 1980).

17 Terkait dengan hal ini, lihat Walī Allāh al-Dihlawī, *al-Fawz al-Kabīr fi Uṣūl al-Tafsīr*, 31.

(e) Penafsir mencoba menggali *maqṣad* atau *maghzā al-āyah* (tujuan/pesan utama ayat yang sedang ditafsirkan) setelah memperhatikan secara cermat ekspresi kebahasaan dan atau konteks historis ayat Al-Qur'an. *Maqṣad* atau *maghzā al-āyah* ini terkadang disebutkan secara eksplisit di dalam ayat dan sering sekali tidak disebutkan. Apabila ia disebutkan secara eksplisit, maka penafsir melakukan analisa terhadapnya. Adapun apbila ia tidak disebutkan dalam ayat, maka konteks historis, baik mikro maupun makro, kiranya dapat membantu penafsir untuk menemukan *maqṣad* atau *maghzā al-āyah.* Sekali lagi, pada tahapan metodis ini, yang dicari adalah *maqṣad* atau *maghzā al-āyah* yang ada pada masa Nabi Saw. Terkait dengan ayat hukum, maksud utama ayat disebut oleh al-Syāṭibī dengan *maqāṣid al-syaī'ah* dan oleh Fazlur Rahman dengan *ratio legis* (alasan penetapan hukum). Adapun selain ayat hukum, kita bisanya menyebutnya dengan *al-maghzā.*

Membangun/Kontruksi Signifikansi Fenomenal Dinamis

Selanjutnya, penafsir mencoba mengkontekstualisasikan *maqṣad* atau *maghzā al-āyah* untuk konteks kekinian, dengan kata lain seorang penafsir berusaha mengembangkan definisi dan kemudian mengimplementasi signikansi ayat untuk konteks ketika teks Al-Qur'an itu ditafsirkan. Adapun langkah-langkah metodisnya adalah sebagai berikut:

(a) Penafsir menentukan kategori ayat. Sebagian ulama membagi kategori ayat menjadi tiga bagian besar, yakni: (1) ayat-ayat tentang ketauhidan, (2) ayat-ayat hukum, dan (3) ayat-ayat tentang kisah-kisah nabi dan umat terdahulu.[18] Terkait dengan ayat-ayat hukum, Abdullah Saeed membaginya ke dalam lima hirarki nilai: (1) *obligatory values* (nilai-nilai kewajiban), seperti ayat-ayat tentang shalat, puasa, zakat dan haji, (2) *fundamental vealues* (nilai-nilai dasar kemanusiaan), seperti ayat-ayat tentang perintah menjaga kehormatan manusia, menjaga jiwa dan harta, menunaikan keadilan dan berbuat baik kepada sesama, (3) *protectional values* (nilai-nilai proteksi), yakni ayat-ayat yang berisi

18 Lihat Badr al-Dīn Muḥammd ibn 'Abd Allāh al-Zarkasyī, *al-Burhān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Ma'rifah, 1972), 1: 18.

proteksi atas nilai-nilai fundamental, seperti ayat-ayat tentang larangan membunuh orang, larangan mengurangi timbangan ketika berjualan, larangan mengkonsumsi makanan dan minuman yang merusak akal pikiran dan lain-lain, (4) *implementational values* (nilai-nilai yang implementasikan), yakni ayat-ayat yang berisi tentang pelaksanaan hukuman tertentu ketika seseorang itu merusak atau melanggar nilai-nilai dasar kemanusiaan, seperti ayat-ayat tentang hukuman qisas bagi pembunuh, hukuman potong tangan bagi pencuri, hukuman rajam bagi orang yang melakukan perzinaan, dan (5) *instructional values* (niali-nilai instruksi), yakni ayat-ayat yang berisi instruksi Allah kepada Nabi Muhammad Saw dan Sahabatnya dalam rangka menyelesaikan problem tertentu, seperti ayat poligami diturunkan untuk mengatasi problem anak yatim dan problem ketidakadilan dalam keluarga.[19] Tiga hirarki yang pertama (yakni *obligatory values, fundamental values dan protectional values*) bersifat universal dan tidak memerlukan kontekstualisasi, sedangkan dua nilai terkahir (yakni *implementational values dan instructional values*) membutuhkan reaktualisasi dan kontekstualisasi dalam menafsirkan ayat-ayat tersebut, karena kedua macam nilai ini terkait erat dengan aspek budaya Arab dan situsi serta kondisi yang ada saat itu. Kategorisasi ini sangat penting dalam rangka menentukan sejauhmana seseorang bisa melakukan kontekstualisasi dan merekonstruksi 'signifikansi fenomenal dinamis'. Sebagai contoh, Q. 5:51 dapat digolongkan ke dalam ayat dengan hirarki nilai yang kelima (yakni: *instructional values*), karena saat itu Nabi Muhammad Saw dan Sahabat diperintahkan oleh Allah untuk tidak menjadikan sekelompok Yahudi dan Nasrani di Madinah sebagai *awliyā'* (teman-teman setia) dalam rangka mengatasi problem pengkhianatan mereka terhadap Piagam Madinah.

(b) Penafsir mengembangkan hakekat/definisi dan cakupan "signifikansi fenomenal historis" atau *al-maghzā al-tārikhī* untuk kepentingan dan kebutuhan pada konteks kekinian (waktu) dan kedisinian (tempat),

19 Lihat Saeed, *Interpreting the Qur'an*, 126-144.

di mana/ketika teks Al-Qur'an itu ditafsirkan. Sebagai contoh, seorang menafsirkan Q.S. al-Mā'idah: 51 yang berisi larangan mengangkat kaum Yahudi dan Kristiani sebagai *awliyā'* (teman setia) untuk membela dan mempertahankan Madinah pada masa Nabi Muhammad Saw. Dia menganalisa aspek-aspek bahasa pada ayat tersebut dan memperhatikan konteks sejarah diturunkannya. Singkat kata, ia menemukan bahwa alasan larangan tersebut adalah bahwa karena sekelompok Yahudi mengkhiyanati kesepakatan bersama penduduk Madinah saat itu, yakni "Piagam Madinah".[20] Peristiwa pengkhiyanan Yahudi yang menjadi dasar pelarangan menjadikan mereka sebagai "teman setia" atau "pembela Madinah" adalah "signifikasi fenomenal historis". Hal ini lalu dikonstruksi secara lebih luas untuk konteks kekinian dan kedisinian, sebagai berikut: (1) semua orang tidak boleh mengkhiyanati kesepakan bersama, baik dalam bidang politik, kemasyarakatan maupun bisnis, dan (2) siapapun yang melakukan pengkhiyatan harus siap untuk tidak dipercaya lagi oleh orang yang dikhiyanati. Kedua poin inilah kita sebut dengan "signifikansi fenomenal dinamis." Dalam mengembangkan "signifikansi fenomenal dinamis", seseorang memperhatikan perkembangan nilai sosial (yang sudah menjadi kesepatakan bersama dalam komunitas tertentu atau bahkan masyarakat dunia) pada saat teks Al-Qur'an itu ditafsirkan. Dengan demikian, signifikansi fenomenal dinamis ini akan terus berkembang pada setiap masa dan bisa saja bervariasi implementasinya. Di sinilah terdapat sisi subyektivitas penafsir dalam mengkomunikasikan apa yang terdapat di dalam teks Al-Qur'an dengan realita kehidupan dan nilai sosial yang ada. Yang pasti adalah bahwa hal ini dilakukan untuk menunjukkan bahwa teks Al-Qur'an itu *ṣāliḥ li kulli zamān wa makān* (sesuai untuk segala zaman dan tempat) dan kitab suci ini diturunkan untuk kemaslahatan manusia dan alam semesta.

(c) Penafsir menangkap makna-makna simbolik ayat Al-Qur'an. Sebagian ulama berpandangan bahwa makna lafal dalam Al-Qur'an itu memiliki empat level makna: (1) ẓāhir (makna lahiriah/literal), (2) *bāṭin* (makna

20 Lihat Sahiron Syamsuddin, "Ma'nā-cum-Maghzā Approach to the Qur'an: Interpretation of Q. 5:51," *Advances in Social Science, Education and Humanities Research* 137 (2017): 131-136.

batin/simbolik), (3) *ḥadd* (makna hukum), dan (4) *maṭla'* (makna puncak/spiritual).[21] Ketiga level makna yang disebutkan terakhir (yakni: *bāṭin*, *ḥadd* dan *maṭla'*) merupakan makna-makna simbolik yang dinmaksud di sini. Sebagai contoh, pendekatan dialogis merupakan makna simbolik dari Q.S. al-Ṣaffāt: 102: 102: "Maka ketika anak itu sampai (pada umur) sanggup berusaha dengannya, (Ibrahim) berkata, "Wahai anakku! Sesungguhnya aku bermimpi bahwa aku menyembelihmu. Maka pikirkanlah bagaimana pendapatmu!" Dia (Isma'il) menjawab, "Wahai ayahku! Lakukanlah apa yang diperitahkan (Allah) kepadamu; Insya Allah engkau akan mendapatiku termasuk orang yang sabar." Dari cerita singkat di atas, dapat kita pahami bahwa meskipun Nabi Ibrahim yakin bahwa mimpi menyembelih anaknya adalah wahyu Allah, namun beliau tetap mendialogkannya dengan Ismail. Ungkapan Nabi Ibrahim "Wahai anakku! Sesungguhnya aku bermimpi bahwa aku menyembelihmu. Maka pikirkanlah bagaimana pendapatmu!" mengajarkan kepada kita untuk melakukan pendekatan dialogis dalam menyampaikan pesan atau ajaran apapun, termasuk di dalamnya pesan dan ajaran yang telah diyakini kebenarannya. Contoh lain, kisah Ratu Balqis setelah mendapatkan surat dari Nabi Sulaiman As yang mengajaknya untuk tunduk kepada Allah Swt (termaktub di dalam Q.S. al-Naml: 29-35) mengandung makna simbolik adalah pemimpin yang baik adalah pemimpin yang memiliki karakteristik, sebagai berikut: (1) sikap bijaksana dan demokratis, (2) perhatian terhadap ketentraman dan kemaslahatan umatnya, (3) menyukai diplomasi dan perdamaian, dan (4) cerdas, teliti dan memiliki kekuatan mental.[22] Makna-makna simbolik tersebut bisa kita kembangkan menjadi "signifikansi fenomenal dinamis".

(d) Penafsir mengembangkan penafsiran dengan mengunakan perspektif yang lebih luas. Agar bangunan "siginifikansi fenomenal dinamis" yang merupakan pengembangan dari *maghzā* (signifikansi) atau maksud utama ayat untuk konteks kekinian (waktu) dan kedisinian (tempat)

21 Lihat al-Zarkasyī, *al-Burhān fī 'Ulūm al-Qur'ān*, 1: 17.

22 Lihat Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an,* 161-162.

lebih kuat dan meyakinkan, maka seorang penafsir selanjutnya memperkuat argumentasinya dengan menggunakan ilmu-ilmu bantu lain, speprti Psikologi, Sosiologi, Antroplogi dan lain sebagainya dalam batas yang cukup dan tidak terlalu berpanjang lebar.

C. Kesimpulan

Pendekatan *ma'nā-cum-maghzā* merupakan bentuk penyederhanaan dan sekaligus pengembangan dari aliran quasi-obyektivis progresif yang diusung, antara lain, oleh Fazlur Rahman, Naṣr Ḥāmid Abū Zayd, Abdullah Saeed dan Muḥammad al-Ṭālibī dalam bukunya masing-masing. Tujuan utama pendekatan ini adalah menggali makna dan signifikansi historis dari ayat yang ditafsirkan dan kemudian mengembangkan signifikansi historis tersebut menjadi signifikasi dinamis (signifikansi kekinian dan kedisinian). Adapun langkah-langkah metodisnya adalah adalah sebagai berikut. Untuk mendapatkan makna dan signifikansi historis, seseorang melakukan: (a) analisa bahasa teks, (b) intratekstualitas, (c) intertekstualitas, (d) analisa konteks historis turunnya ayat, dan (e) rekonstruksi signifikansi/pesan utama historis ayat. Adapun untuk membentuk signifikansi dinamis dari ayat, langkah-langkah yang ditempuh adalah: (a) menentukan kategori ayat, (b) reaktualisasi dan kontekstualisasi signifikansi ayat, (c) menangkap makna simbolik ayat, dan (d) memperkuat kontruksi signifikansi dinamis ayat dengan ilmu bantu lainnya.

Bibiografi

Abū Zayd, Naṣr Ḥāmid. *Al-Naṣṣ, al-Sulṭah, al-Ḥaqīqah.* Beirut: al-Markaz al-Ṡaqafī al-'Arabī, 1995.

al-Dāmaghānī, al-Ḥusain ibn Muḥammad. *Iṣlāḥ al-Wuj*ūh wa al-Naẓā'ir fi al-Qur'ān al-*Karīm.* Bairut: Dār al-'Ilm, 1980.

Al-Dihlawī, Walī Allāh. *Al-Fawz al-Kabīr fi Uṣ*ūl al-Tafsīr.

Ḥanafī, Ḥasan. "Method of Thematic Interpretation of the Qur'an." Dalam Stefan Wild (ed.). *The Qur'an as Text* (Leiden: Brill, 1996), 203.

Ibn Kaṡīr, Ismā'īl. *Tafsīr al-Qur'ān al-'Aẓīm.* Jizah: Mu'assasat Qurṭubah, t.t.

Ibn Sulaymān, Muqātil al-Balkhī. *Al-Wujūh wa al-Naẓā'ir fi al-Qur'ān al-'Aẓīm.* Dubai: Markaz Jum'at al-Majid, 2006.

Rahman, Fazlur. *Islam and Modernity.* Chicago: Chicago University Press, 1982.

Saeed, Abdullah. *Interpreting the Qur'an: Towards a Contemporary Approach.* London dan New York: Routledge, 2006.

Schleiermacher, Friedrich. *Hermeneutics and Criticism, and Other Writings.* Terj. Andrew Bowie. Cambridge: Cambridge University Press, 1998.

Syaḥrūr, Muḥammad. *Al-Kitāb wa al-Qur'ān: Qirā'ah Mu'āṣirah.* Damaskus: al-Ahālī, 1990.

Syamsuddin, Sahiron. *Die Koranhermeneutik Muhammad Šahrūrs und ihre Beurteilungen aus der Sicht muslimischer Autoren: Eine kritische Untersuchung.* Würzburg: Ergon Verlag, 2009.

-----. *Hermenutika dan Pengembangan Ulumul Qur'an: Edisi Revisi dan Perluasan.* Yogyakarta: Pesantren Nawesea Press dan Baitul Hikmah Press, 2017.

-----. "Ma'nā-cum-Maghzā Approach to the Qur'an: Interpretation of Q. 5:51," *Advances in Social Science, Education and Humanities Research* 137 (2017): 131-136.

Al-Syāṭibī, *al-Muwāfaqāt fī Uṣ*ūl al-Fiqh.

al-Ṭālibī, Muḥammad. *'Iyāl Allāh.* Tunis: Sarās li-l-Nasyr, 1992.

Wielandt, Rotraud. "Exegesis of the Qur'an: Early Modern and Contemporary." Dalam Jane D. McAuliffe (ed.). *Encyclopaedia of the Qur'an.* Leiden: Brill, 2002): 2: 124-142.

Al-Zarkasyī, Badr al-Dīn Muḥammd ibn 'Abd Allāh. *al-Burhān fī 'Ulūm al-Qur'ān.* Beirut: Dār al-Ma'rifah, 1972.

PALASTREN
Jurnal Studi Gender
Volume 13, Number 2, 2020
DOI : 10.21043/palastren.v13i2.7191

CONTEXTUALIZATION OF QIWAMAH MEANING: REFLECTION ON ABDULLAH SAEED, APPLICATION AND CONSISTENCY

Mayadina Rohmi Musfiroh
Universitas Islam Nahdlatul Ulama' (UNISNU) Jepara
mayadinar79@gmail.com

Sahiron Syamsuddin
UIN Sunan Kalijaga Yogyakarta
sahironsyamsuddin68@gmail.com

ABSTRACT

Textual interpretation potentially emerges conflict because it denies the social cultural context in which Al-Qur'an is used a way of life in the present context. Especially if the verse interpreted textually is related to the division of roles and rights that must be fulfilled in a family relationship. This article aims to examine the principles of interpretation, application and consistency of Saeed's contextual interpretation in the qiwamah verse. This research is a library research with a data collection model and is presented in an analytical descriptive. The results of this study found that: First, Saeed's contribution in contextual interpretation was a theoretical-methodological contribution by establishing nine principles in treating texts. Secondly, Saeed has applied three hermeneutical stages in interpreting verses related to male and female relationship, but it is not entirely consistent with the contextual interpretation model he initiated, especially in the third (meaning for the first recipient) and the fourth (meaning for the present). He explores the opinions of pre-modern to modern scholars more to describe the shift in context and the possibility of radically

changing interpretation but he tends not to convey his personal opinion regarding the meaning of qiwamah.

Keywords: Contextual Interpretation; Qiwamah (Leadership); Value Hierarchy.

ABSTRAK

Penafsiran tekstual-literer berpotensi menimbulkan konflik karena menafikan konteks sosial budaya dimana Al-Qur'an dijadikan pedoman hidup dalam konteks kekinian. Apalagi jika ayat yang ditafsirkan secara tekstual tersebut terkait dengan pembagian peran, hak dan kewajiban yang harus dipenuhi dalam suatu relasi keluarga. Artikel ini bertujuan untuk meneliti prinsip-prinsip penafsiran, aplikasi dan konsistensi penafsiran kontekstual Abdullah Saeed dalam ayat qiwamah (QS.4:34). Penelitian ini merupakan jenis penelitian pustaka (Library Research) dengan model pengambilan data secara kualitatif dan disajikan dalam bentuk deskriptif analitis. Menggunakan landasan teori Double Movement Fazlur Rahman dan pendekatan sosio-historis. Hasil penelitian ini menemukan bahwa: Pertama, kontribusi Saeed dalam penafsiran kontekstual berupa kontribusi teoretis-metodologis dengan membangun sembilan prinsip dalam memperlakukan teks. Kedua, Abdullah Saeed telah mengaplikasikan 3 (tiga) tahapan hermeneutis dalam menginterpretasikan ayat-ayat terkait relasi laki-laki dan perempuan, namun tidak sepenuhnya konsisten dengan model penafsiran kontekstual yang digagasnya, khususnya pada tahap ketiga (meaning for the first recipient) dan keempat (meaning for the present). Ia lebih banyak mengeksplorasi pendapat ulama pra-modern hingga modern untuk mendeskripsikan pergeseran konteks serta posibilitas merubah penafsiran secara radikal namun cenderung menutup pendapat pribadinya terkait makna qiwamah (QS.4:34), tidak seperti pendapatnya yang terang benderang ketika membicarakan tafsir ayat riba.

Kata Kunci: *Interpretasi Kontekstual; Qiwamah (Kepemimpinan); Hierarki Nilai; Gerak Ganda.*

A. INTRODUCTION

One type discussed discursively in Al-Qur'an is the ethico-legal verses. The texts include matters of worship and mu'amalah such as marriage, divorce, iddah, and so forth. This

text aims to give guidance to humans in navigating life based on ethics and grounded in a firm faith. Then, it is developed in the interpretation of ethics-law text in Al-Qur'an must be able to overcome social change that it requires interpretation contextualization in order to have contemporary relevance. The researcher, in this case, examines the contribution of Abdullah Saeed's thoughts in the contextual interpretation, application and consistency of the verse about *qiwamah* in the QS. 4:34. *This paper is a library research with a data collection model and is presented in an analytical descriptive.*

This theme is important to discuss for several reasons; First, Abdullah Saeed is a contemporary interpreter who is concerned with and has a method of interpretation with a contextual approach. He has compiled 4 important stages of interpretation of text contextually; 1). Encounter with the world of texts 2). Critical analysis 3). The meaning for the first recipient 4). The current meaning includes analysis of the current context, the current context versus the socio-historical context, the meaning of the first recipient to the present, the message including universal or contextual and its application to the present. (Saeed, Abdullah 2017, 296-304). Saeed stated the contextual interpretation of ethico-legal verses in Al-Qur'an was adopted in progressive ijtihad. (Saeed, Abdullah 2008, 222) Secondly, he implicitly paid attention to maqashid al-syari'ah approach in the interpretation of the ethics-law verses. Third, he has an idea about the classification of verses in Al-Qur'an and the concept of Value Hierarchy that exists in ethics-law verses. *Fourth, from the aspect of theme, even though the* study of *qiwamah* in QS. 4: 34 have been conducted a lot from various perspectives ranging from traditional-classical approach up to modern-contemporary approach; however, it is still important to be discussed in order to be relevant to the contemporary era. It is because there are many unequal relations in the community both conceptually and practically. It is proven by the high rate of violence against women, especially domestic violence.

Based on the data of the National Women's Commission, in 2017 there were 348.446 cases of violence against women reported and handled during 2017, consisting of 335.062 cases sourced from case/case data handled by Religious Courts, and 13.384 cases handled by 237 service provider partner institutions spread in 34 provinces. The National Women's Commission sent 751 forms to partner service agencies throughout Indonesia with the response rate of 32%, 237 forms. In 2016, violence that occurred in the private/personal realm recorded the highest case. The data of Religion Court (PA) in a number of 335.062 is a violence against wives that results in divorce. Meanwhile from 13.384 cases in the institution of service provider partnership, violence happened in violence that occurred in the private/personal sphere was 71% or 9.609 cases. The public/community domain was 3.528 cases (26%), and the state domain was 247 cases (1.8%). (https://www.komnasperempuan.go.id, 2019) Besides, the QS. 4:34 is still used as the main reference in the relationship of husband and wife with all the complexities of their meanings.

The literature of Saeed's thought, up to now, is divided into three categories. *First,* general study of Saeed's thought conducted by Anik Fardah highlights Saeed's offer about the concept of Islam through the mastery of classical treasures through progressive ijtihad and the methodology of modern science.(Faridah, Anik 2013, 19-34) Second, the study focuses on the concept of contextual, hermeneutics, epistemology of interpretation and ideas about the hierarchy of values in ethico-legal verses as has been conducted by Lien Iffah. She wrote an offer of Saeed thought in the interpretation of Al-Qur'an, namely contextual interpretation. It functions as the act of interpreting al-Qur'an by considering the context of Al-Qur'an when it is also revealed in its present context. The focus of Saeed's interpretation on ethico-legal verses often becomes a source of problem when Islam is confronted with modernity. In supporting this

idea, Saeed defended several arguments about the benefits of reinterpretation of Al-Qur'an. (Naf'atu Fina, Lien Iffah 2011, 159-179), Suherman (2010), (Saeed, Abdullah 2017, xii–xiv). Lien's article is in line with Suherman's about Saeed's level of influence on Fazlur Rahman's thought (Naf'atu Fina, Lien Iffah 2015, 65); Ghufron Hamzah's (Kurdi, Dkk 2010, 65) is almost the same as Lien's about hermeneutics of Abdullah Saeed's. However, Ghufron Hamzah only mentioned 4 foundations of Saeed's contextual interpretation construction which later the writer will complete this into 9 principles. The second study model is the most found by the authors. Third, thematic studies of research on certain themes popularly discussed by Saeed, such as the thematic interpretation of usury conducted by Subekhi wrote thesis entitled, "Bunga Bank dalam Pandangan Abdullah Saeed" (2014) and Nashriyah (2012) about the revelation of Qur'an. (Saeed, Abdullah 2017, xii-xiv) These scholars' studies conducted tend to be appreciative-descriptive and even not all scholars studied the critics of Saeed's contextual interpretation. Besides, there was no articles studied Saeed's thoughts regarding the concept of *qiwamah* QS.4:34. Regarding the shift in interpretation QS 4: 34 which are always dynamic and contextual, the writer is interested in studying the QS. 4: 34 which was applied in Abdullah Saeed's contextual interpretation. This article will answer two problems: What are Saeed's principles in contextual interpretation?, and What are the interpretation procedures for QS. 4: 34 consistent with the model developed and how does it produce new contextual meanings currently?

B. DISCUSSION

This research is using *Double Movement* theory written by Fazlur Rahman and through socio-historical approach. There is a lot of literature stating that Saeed's thoughts were heavily influenced by the great thinker Fazlur Rahman. This was reviewed by Lien in his article. (Naf'atu Fina, Lien Iffah 2015, 65)

The historical approach offered by Rahman in interpreting the texts of Al-Qur'an rests on the characteristics of Al-Qur'an itself. *First*, Al-Qur'an prepares a strong base before introducing social change. This process can be called systematic gradual. *Secondly*, in the legislative process, Al-Qur'an usually has a historical context or background *(asbab an-nuzul). (Fatimah, Heni 2015, 51-53),(Farida, Umma 2010, 13).*

According to Rahman, the historical approach must be used to find the meaning of the text of Al-Qur'an because Al-Qur'an is studied in a chronological level which begins with the research on the earliest revelation which is distinguished from the later revelation. There are at least 8 objectives and urgency of the socio-historical approach according to Fazlur Rahman, namely; giving theological-spiritual satisfaction regarding the truth of Al-Qur'an, able to accommodate empirical matters in religious experience, deducing verses and dialoging with empirical reality that is being experienced by the community, understanding the actual conditions of Arab society when Al-Qur'an came down and in order to interpret its legal and socio-economic statements, the only way to interpret Al-Qur'an that can be accepted and is fair to intellectual demands or moral integrity, true appreciation of the goals of Al-Qur'an and Sunnah, saving mufassir from arbitrariness and artificiality in the interpretation of Al-Qur'an, giving a clear meaning to the entire message of the Al-Qur'an systematically and coherently, looking for the significance of verses in the present context. (Rahman, Fazlur 2000, 53-54), (Mustaqim, Abdul 2010, 184-186).

Implementation of that approach, then, sparked the double movement method. This method does not apply to verses that are theological and metaphysical, and become a big contribution of Rahman in developing the world of Al-Qur'an interpretation. Rahman's idea of the need to distinguish specific legal aspect of Al-Qur'an from the ideal moral aspect became the basic idea of the birth of this method. In Rahman's view,

the specific legal aspects of al-Qur'an are specifically stipulated becomes rules, norms, and laws due literal interpretation, and moral ideal aspects as the basic moral ideas of AL-Qur'an which are universal and handed down as a blessing for nature which emphasizes the value of monotheism and social justice, and it is considered valid in all time period. He stated that a spirit of Al-Qur'an is a moral spirit that focuses on monotheism, social justice and economics.(Rahman, Fazlur 1985, 31-32) *Al-Qur'an is primarily a book of religious and moral principles and extortions and it is not a legal document.* (Rahman, Fazlur 1985, 43).

1. Abdullah Saeed and Al-Qur'an

He was born in the Maldives, obtained a Bachelor of Arts, Arabic and Islamic Studies, Islamic University, Medina, Saudi Arabia in 1986. He obtained a Master of Arts, Applied Linguistics, University of Melbourne, Australia in 1994 and Master of Arts Preliminary, Middle Eastern Studies, University of Melbourne, Australia in 1997, and holds a Ph.D in Islamic Studies at Melbourne University Australia in 1992. He is known for his progressive views on religious freedom in Islam which have been translated into several languages.

He also focused on the research of text and context negotiation, ijtihad, and interpretation as well as consistently supporting the reform of Islamic thought. Its publication is wide-spread covering issues concerning reform of Islamic law, Islam and human rights, Islam and religious freedom and Al-Qur'an hermeneutics.(Saeed, Abdullah 2017) Based on his educational background, since he was in high school, he has been studying Arabic, linguistics and Islamic studies, linguistics and Islamic studies, so his understanding of the text and meaning of Al-Qur'an is largely obtained from the scientific field he is engaged in.

2. Background to Thinking & Concepts of Ethical-Legal Verses

One of Saeed's authentic thought is his attempt to classify Qur'anic texts, especially ethico-legal verses with a hierarchy of values and contextual approach. Saeed admitted Rahman' methodological contribution was to bridge the text between the context and the revelation as well as present context. (Saeed, Abdullah 2006, 25) Rahman's anxiety is due to the concern of Muslim facing modernity. In the meantime, in the context of interpretation, Rahman rejects conventional-traditional approach in both interpretive and ushul fiqh. This was written by Saeed in one of his work. (Saeed, Abdullah 2006, 37-65)

In Rahman's view, as quoted by Saeed, the main reason for the decline of Muslim societies is rooted in the intellectual heritage of Islam. Intellectual adherence and comments regarding the closure of ijtihad, as well as basing Islamic methods on blind taklid are the cause of degradation. This decline was far earlier than western expansion into Muslim society in the 18th century. Bearing this in mind, Rahman views the hope for the rise of Islam to be based on how to overcome this intellectual program and make it a top priority.

Meanwhile, Saeed's academic anxiety was motivated by the spread of literary-textual interpretation. He considered that literary-textual interpretation had ignored the context of revelation and interpretation rules. This prompted Saeed to build a construct of interpretation that was responsive to the context in his theoretical and epistemological building.

Saeed classified the verses of Al-Qur'an based on the estimated degree of meaning into 4 groups; *First,* texts about supernatural or theological verses; *Second,* texts about historical stories or dimensions; *Third,* texts about parables

(amtsal); *Fourth,* texts oriented to action or praxis. The fourth part will be focused on this paper, especially discussion about ethico-legal verses. (Saeed, Abdullah 2017, 177-178)

3. Saeed's Principles in Contextual Interpretation

One way to bridge between ethico-legal texts and modernity is to build a model of contextual interpretation. Some principles that Saeed proposed in building a contextual interpretation model are described as follows: First, interpretation based on reason. Second, Flexibility of text reading. Third, Naskh as the basis for the reinterpretatoin of legal ethics. Fourth, The Meaning of Text as an Estimate. Fifth, Literal meaning as interpretation starting point. Sixth, Recognition of complexity of meaning. Seventh, Verse of Ethical Law as a Discourse. Eighth, Recognition of the socio-historical context. Ninth, it is the hierarchy of values in the legal ethics paragraph. The legal verses in Al-Qur'an have unequal values and are related whether a verse is universal or temporal local. (Saeed, Abdullah 2017, 256-273) Saeed divides it into five values, which are described in the table below:

Table 1 : Abdullah Saeed's Value Hierarchy

Value Hierarchy	Verses Coverage	Nature	Example
Obligatory Values	These verses contain the value of obligations that must be conducted by every Muslim wherever and whenever.	Universal	Like the pillars of Islam, system of belief, halal and haram which is explicitly mentioned in Al-Qur'an. QS.16:116, QS.10:59.[1]

Fundamental values	Verses that contain human values, such as justice, humanity, protect the rights of others. These verses are often repeated and emphasized in Al-Qur'an even though there is no *nash sharih* that validates them as fundamental values.	Universal	Example of verse about order being fair in QS. Al-Maidah: 2
Protection values	Verses that contain legal provisions in maintaining fundamental values that function to maintain sustainability of fundamental values.	Universal	Protection of property rights. For example: prohibition of abuse, ban on stealing, prohibition on reducing scales.
Implementation values	Verses that contains the application of punishment for people who violate protective values such as the punishment of *qishash* due to murder, the law of cutting of hands due to theft, where these verses are closely related to the aspect of socio-cultural law in revelation time.	Temporal locale	The punishment for adulterers in Al-Qur'an is one hundred lashes and those accusing adultery is *(qadzaf)* 80 times of caning.
Instructional values	The verses contain commands and prohibitions to overcome certain problems in prophet Muhammad SAW era.	Not necessarily universally applicable	Example: orders to marry more than one woman under certain condition (QS:4:2-3), men are leaders for women (QS:4:34), orders to make infidels friends (QS:4: 89-90), commands to say hello (QS:4:86) and so forth.

Substantially, the principles and ideas about Saeed's hierarchical values are clearly understood only at the level

of application this cannot be applied and institutionalized broadly because it has not reached the level of ijma' scholars and experts field yet.

4. Saeed's Contextual Interpretation in QS.4:34: Application and Consistency

It describes the application and the consistency of contextual approach in interpreting *qiwamah* verse. As Saeed reviewed about the contextual interpretation model in *Interpreting Al-Qur'an Towards a Contemporary Approach*, (Saeed, Abdullah 2006, 149), (Naf'atu Fina, Lien Iffah 2015, 85-86) Saeed conducted four stages in this application: *First,* he conducted the mind mapping of interpreter (*mufassir)* in pre-modern era. He referred to the opinions of Imam ath-Thabari, Fahruddin Ar-Razi, Al-Qurtubi, Ibnu Katsir, Jalaluddin al-Suyuti and Ali Qummi Ibn Babawaih. He outlined each opinion in detail from the linguistic aspect.

*Second***,** conducting mind mapping of modern *mufassir* by elaborating and analyzing Muslim bachelor's opinions which emphasized on men' superiority like Taba'taba'i, Abu A'la al-Maududi, Ulama' council from South Africa. Saeed assessed Taba'tabai's opinion in line with *ar-Razi* and *Qurtubi*. *Qiwamah* is not a specific rule over a husband's control over his wife, but a general statement that applies in the society. He defines *al-Qayyim* as 'one who looks after the affairs of others and notes that *qawwam* intensively from *qayyim*. He interprets this phrases '*with what God gave to the most of the other's'* by referring to the natural characteristics owned by men, thus men are superior to women.

After that Saeed elaborated on the opinion of experts who emphasized the non-patriarchal approach, such as Haifa Jawad, Ikhwanul Muslimin, Riffat Hasan. They said *Qawwam* was related to economics and breadwinners.

(Hasan, Riffat 1999, 337-373,354) Amina Wadud, Asma Barlas and Azizah al-Hibri are in line with Jawad, they stated that *Qiwamah* is functional, socially related and not naturally inherent. The role of men as guidance in this verse is related to the husbands as breadwinners and gender dynamics at Madinah in 7th century. Therefore, if the husband does not have great wealth, then the *qiwamah* is lost. (Barlas, Asma 2002, 186)

In the second stage, Saeed was still examining *mufassir*'s statement which is classified as modern *mufassir* modern with patriarchal and non-patriarchal approach. It shows that the verse position as a context discourse emerges flexibility in interpreting, recognition of the meaning complexity accommodated by Saeed, as well as the development of linguistic meanings and supporting arguments presented by *mufassir*.

Third, critical analysis on mufassir's opinion is conducted. Saeed said that *mufassir*s in pre-modern showed a high-degree of convergence interpretation. Most of them understand that women are not equal to men, whereas women must submit to men's authority. The main reason for the diversity among mufassir is because they are in social, culture, politics, and economic context which reinforces their view that women are subordinate to men. (Saeed, Abdullah 2016, 183-212)

In the fourth stage *(meaning for the present),* Saeed has explained the shift in the context of relations between men and women in the 7th Century and the 21st Century which is markedly different but has not explored yet which aspect is universal or particular from the message of verses. So far, Saeed also has not explained yet the result of interpretation contextually of QS. 4: 34. It tends to be decisive but still implicitly opens the 'gap' for a 'space' of radical change for the interpretation of verse. So far, there are no sources that

explain the reasons why his attitude toward QS.4: 34 are different when interpreting usury verses.

Related to this, the writer is more inclined to Sahiron Syamsuddin's interpretation model said that QS. 3: 34 is categorized historical-cultural-normative verses. This means that the verse is related to social history and Arabic culture at the time of revelation and it is as attempt to include moral values in the culture. (Syamsuddin, Sahiron 2017, 155) The *core message* can be summarized into 3 points: *First,* Male leadership is not absolute and is the most appropriate in Islam. Leadership can be patriarchal, matriarchal, or collective that based on the applicable system. *Second,* The capacity and the competencies that determine whether a person is worthy or not becomes a leader in family. *Third,* Obey to leader whoever he/she is. In this verse context, it refers to the wives because of patriarchal system used, and vice versa. *Fourth,* when someone makes a mistake, the punishment given must be educative and gradually starting from light (giving advice), medium (separate bed) up to heavy (hit) and has principle of *non violence.* It occurred in the contrary if it is in the matriarchal system or collectively. (Syamsuddin, Sahiron 2017, 155)

The different argument was also stated by Talbi. He said that the verse does not pretend God sanction by hitting women, but it is as an effort to reduce tensions in Madinah and surrounding areas related to the treatment to women. That verse is reviewed from socio-historically aspect is only intended to reduce social turmoil at the center of patriarchal culture which is deeply rooted. Besides, the teaching of Al-Qur'an generally shows friendly to women based on equality and justice and prophet teachings give space to women roles in the society. (Nettler, Ronald L. 2004, 228) Even Talbi called Muhammad a feminist.

C. Conclusion

After reviewing Saeed's thought in this study, the conclusion can be described as follows; ***First,*** Saeed's contribution in the contextual interpretation is theoretic contribution by establishing several principles toward texts. ***Second,*** Saeed applies 3 stages of hermeneutics in interpreting verses related to men and women relationship QS:4:34; 1). Conducting the mind mapping of pre-modern *mufassir* in pre-modern era in detail especially the aspect of linguistics and socio-historical. 2). Conducting the mind-mapping of *mufassir* in modern era by analyzing the scholars opinion who are in *centric husband* and emphasized to non-patriarchal approach. 3). Conducting *critical analysis* to *mufassir*'s opinion. **Third,** Saeed's interpretations of QS.4:34 are not fully consistent with contextual interpretation model initiated, particularly in the third and the fourth stages. He much more explores the opinion of ulama in pre-modern until modern to describe context which shifted and the changing possibility radically tends to block his own opinion.

REFERENCE

Barlas, Asma. 2019. *Believing Women in Islam: Unreading Patriarcal Interpretations of The Qur'an*. London: Saqi Books.

Farida, Umma. 2010. *Pemikiran Dan Metode Tafsir Al-Qur'an Kontemporer*. Yogyakarta: IDEA Press.

Faridah, Anik. 2013. "Tren Pemikiran Islam Progresif: Telaah Atas Pemikiran Abdullah Saeed." *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 7(Nomor 2).

Fatimah, Heni. 2015. "Pendekatan Historis Sosiologis Terhadap Ayat-Ayat Ahkam Dalam Studi Al-Qur'an Perspektif Fazlur Rahman." *Hermeneutik* 9(Nomor 1).

Hasan, Riffat, Karen Lebacqz Cleveland (ed.). 1999. *An Islamic Perspective in Sexuality: A Reader*. OH: The Pilgrim Press.

https://www.komnasperempuan.go.id. 2019. *Data Kekerasan Terhadap Perempuan*.

Kurdi, Dkk, ed. 2010. *Hermeneutika Al-Qur'an Dan Hadits*. Yogyakarta: eLSAQ Press.

Mustaqim, Abdul. 2010. *Epistimologi Tafsir Kontemporer*. Cetakan 1. Yogyakarta: LKiS.

Naf'atu Fina, Lien Iffah. 2011. "Interpretasi Kontekstual: Studi Atas Pemikiran Hermeneutika Al-Qur'an Abdullah Saeed." *Essensia, Jurnal Ilmu-Ilmu Ushuluddin* 12(Nomor 1):159–79.

Naf'atu Fina, Lien Iffah. 2015. "Interpretasi Kontekstual Abdullah Saeed: Sebuah Penyempurnaan Terhadap Gagasan Tafsir Fazlur Rahman." *Jurnal Hermeneutik* 9(Nomor 1).

Nettler, Ronald L. 2004. *Modern Muslim Intellectuals and Al-Qur'an, Ed. Suha Taji Farouki*. New York: Oxford University Press.

Rahman, Fazlur. 1985. *Islam Dan Modernitas, Terj. Ahsin Muhammad*. Bandung: Pustaka.

Rahman, Fazlur. 2000. *Cita-Cita Islam*. Yogyakarta: Pustaka Pelajar.

Saeed, Abdullah. 2006a. "Fazlur Rahman: "A Framework For Interpreting The Ethico-Legal Content of The Qur'an." in *Modern Muslim Intellectuals and The Qur'an, ed. Suha Taji-Farouki*. London: Oxford University Press.

Saeed, Abdullah. 2006b. *Interpreting The Qur'an: Towards a Contemporary Approach*. London: Routledge.

Saeed, Abdullah. 2008. "Some Reflections on The Contextualist Approach to Ethico-Legal Texts of The Qur'an." *Bulletin of The School of Oriental and African Studies, University of London* 71(Nomor 2):2008.

Saeed, Abdullah. 2016. *Al-Qur'an Abad 21: Tafsir Kontekstual, Terj. Ervan Nurtawab*. Bandung: Penerbit Mizan.

Saeed, Abdullah. 2017. *Paradigma, Prinsip Dan Metode Penafsiran Kontekstualis Atas Al-Qur'an*. Cetakan III. Yogyakarta: Baitul Hikmah Press.

Subekhi. 2014. "Bunga Bank Dalam Pandangan Abdullah Saeed." UIN Sunan Kalijaga, Yogyakarta.

Syamsuddin, Sahiron. 2017. *Hermeneutika Dan Pengembangan Ulumul Qur'an*. Yogyakarta: Baitul Hikmah Press.

DIALECTIC RELATIONSHIP BETWEEN THE QUR'AN AND HADITH: THE INTERPRETATION OF THE TERM "*AS-SĀ'AH"* USING CRITICAL HERMENEUTIC ANALYSIS

Abdul Muiz Amir[1], Sahiron Syamsuddin[2], Siswanto Masruri[3]
Institut Agama Islam Negeri Kendari, Sulawesi Tenggara, Indonesia[1]
Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia[2,3]
Email: abdulmuiz@iainkendari.ac.id[1], sahiron@uin-suka.ac.id[2], siswantomasruri@uin-suka.ac.id[3]

Abstract

This study aims to uncover the polemic relationship between the Qur'an and the Hadith regarding the concept of *as-sā'ah* (the end of life in the world). This phenomenon was investigated using a philosophical analysis-based qualitative research design. This study uses critical hermeneutic reading to textualize and historically contextualize the articulations of the *as-sā'ah* in the al-Qur'an and Hadith. The findings suggest that the polemic was sparked by a disagreement between the al-Qur'an and Hadith narrations over the meaning of *as-sā'ah*. The Qur'an only mentions it in the context of eschatology, whereas some Hadith narrations include descriptions of the end times or events that occur before the Day of Judgment (apocalyptic). The impact of meaning evolution is felt not only on a conceptual level but also on a practical level. Eschatology is limited to conveying spiritual morality messages, whereas apocalyptic is more commonly used for political propaganda that is prone to instilling violent ideas in religion. This finding has ramifications for the study of the Qur'an and Hadith, particularly in the area of examining the text and historical contexts to comprehend the relationship between the Qur'an and Hadith narrations.

Keywords: *As-Sā'ah*; Critical Hermeneutics; The Qur'an and Hadith.

الملخص

أهداف هذه الدراسة الكشف عن العلاقة بين نصوص القرآن والحديث في قضية "الساعة" التي تؤدّي إلى الجدل. تمت دراسة هذه القضية باستخدام المنهج النوعي بناء على التحليل الفلسفي. وهذا التحليل يبنى على التأويلية النقدية لكلمة "الساعة" الواردة في نصوص القرآن والحديث حرفيا وسياقيا تاريخيا. تشير نتائج هذه المقالة إلى أن الجدل في معاني "الساعة"

يبدو بسبب اختلاف معانيها في القرآن والأحاديث النبوية. اقتصر القرآن على توضيح معاني "الساعة" في سياق الإيمان بالآخرة فحسب، بينما يوضح بعض روايات الحديث "الساعة" في سياق الرؤيا أو الحوادث التي جاءت قبل وقوع الساعة أيضا. إن تأثير التحول في المعانى لا يقف في الجانب المفاهيمي ، ولكن يؤثر أيضا في الجانب التطبيقي. مفهوم "الساعة" في القرآن لإيصال التعاليم في المجالات الأخلاقية والروحية، بينما يتم استخدام مفهوم "الساعة" في الأحاديث بشكل أكثر للدعاية في قضايا السياسية التي تميل إلى ظهور مفاهيم العنف في التدين. ونتيجة هذه الدراسة لها إسهام في تطور دراسة القرآن والحديث خاصة في معرفة جدلية البحث النصي والتاريخي بين نصوص القرآن ورواية الحديث.

الكلمات الدلة: الساعة; التأويلية النقدية; القرآن والسنة.

Abstrak

Studi ini bertujuan untuk mengungkap relasional antara al-Qur'an dan Hadis terkait konsep akhir kehidupan di dunia (as-sā'ah) yang tampaknya bersifat polemik. Fenomena tersebut diinvestigasi dengan menggunakan desain penelitian kualitatif berbasis analisis filosofis. Analisis ini menerapkan pembacaan hermeneutika kritis terhadap artikulasi as-sā'ah yang terdapat dalam redaksi al-Qur'an dan Hadith, baik secara tekstual maupun kontekstual historis. Hasil temuan menunjukkan bahwa polemik tersebut diakibatkan karena terjadinya kesenjangan makna as-sā'ah antara redaksi al-Qur'an dan Hadis. Al-Qur'an hanya sebatas mengartikulasikannya dalam konteks eskatologi, sedangkan sebagian riwayat Hadis juga mencakup deskripsi akhir zaman atau peristiwa yang mendahului hari Kiamat (apokaliptik). Dampak dari evolusi makna tersebut tidak hanya terjadi pada aspek konseptual, tetapi juga pada aspek praksisnya. Eskatologi sebatas digunakan untuk menyampaikan pesan-pesan moralitas spiritual, sedangkan apokaliptik lebih dominan digunakan untuk propaganda politik yang rentan menimbulkan paham kekerasan dalam beragama. Temuan ini berimplikasi kepada pengembangan studi al-Qur'an dan Hadis, khususnya pada wilayah investigasi teks dan konteks historis dalam memahami relasional antara redaksi al-Qur'an dan riwayat Hadis.

Kata Kunci: As-sā'ah; al-Qur'an dan Hadis; Hermeneutika Kritis.

A. Introduction

The Qur'an and Hadith are primary sources of Muslim teachings, though they do not always agree on how to express certain concepts. This phenomenon can be seen in Fred M. Donner's findings, which show that the term *khalīfah* in the Qur'an has no political connotation.[1] The Hadith narrations, on the other hand, explicitly place the term in a political context. Adis Duderija has conducted another study on the evolution of the meaning of the term as-sunnah. From the four early generations of Islam to the generations after, the term has undergone a semantic-contextual and epistemological-methodological evolution of meaning, according to him. The term as-Sunnah was organically blended between the Qur'an and Hadith in the first four generations of Islam. However, *as-sunnah* was used as one of the terms within the scope of worship law in the *fiqh* literature, the term as-Sunnah developed in the following era.[2] The difference in meaning between the editors of the Qur'an and Hadith is, of course, functionally contradictory. The Hadith narration serves as a *bayān* against *mujmal*, or general meaning of the Qur'an, according to the majority of Sunni scholars. As part of the concept of Islamic theology, this study aims to conduct a similar investigation by tracing the gap in the meaning of the term *as-sā'ah* between the Qur'an and Hadith.

These goals are broken down into three main questions; how is the articulation of *as-sā'ah* in the Qur'an and Hadith? Why did the articulation polemic happen in the Qur'an and Hadith? What can be learned from critical hermeneutics to resolve this debate? These three questions are addressed in this study through a qualitative research design based on a literature review. The data was gathered by using observation techniques to discover a variety of meanings for the terms *as-sa'ah*, which are summarized in the Qur'an's redaction and Hadith. Critical hermeneutic techniques, which refer to historical contextual and textual reading, are then used to analyze the findings. The term *as-sā'ah* is used as a keyword or main object that is thoroughly examined.[3] Thus, the historical significance or *ma'na at-tārīkh* behind the use of that term in the Qur'an and Hadith can be discovered.[4] This research aims to prove an argument that there has been a shift in articulating the meaning of *as-sā'ah* between the prophetic era and its aftermath using this reading technique. Because this research recognizes a shift in meaning, it concludes that the *as-sā'ah* can be understood in two ways depending on the context.

[1] Fred M. Donner, *Narrative of Islamic Origin: The Begining of Islamic Historical Writing* (Princeton: The Darwin Press Inc, 1998), 40-46.

[2] Adis Duderija, "Evolution in the Concept of Sunnah during the First Four Generations of Muslims in Relation to the Development of the Concept of an Authentic Ḥadīth as Based on Recent Western Scholarship," *Arab Law Quarterly* Vol. 26, no. 4 (2012): 393–437.

[3] Naṣr Ḥāmid Abū Zayd, *Mafhūm an-Naṣ: Dirāsah fī 'Ulūm al-Qur'ān* (Beirut: Al-Markaz aṡ-Ṡaqāfī al-'Arabī, Dār al-Baiḍā,' 2014), 137-138.

[4] Sahiron Syamsuddin, *Heremeneutika dan Pengembangan Ulumul Qur'an*, Cet. II. (Yogyakarta: Nawasea Press, 2017), 139-143.

The dialectic of the concept of the end of time in the study of the Qur'an and Hadith has been studied previously by "outsider" (orientalist) and "insider" researchers interested in the subject. David Cook,[5] Michael Cook,[6] and Tood Lowson,[7] for example, questioned the dialectical relationship between the Qur'an and the Hadith when it came to describing the Islamic apocalyptic concept. Asy-Syarman and Bawa'inah,8 Ḥawwā,[9] Yasein Mahdi Saleh,[10] and Majed Darwich,[11] among the insider researchers, discussed the construction of rules in understanding the Hadiths about *al-fitan*. Neither of these two research clusters has worked together to develop a critical hermeneutic approach, particularly concerning the definition of the *as-sā'ah*. This term can be used to decipher the emergence of the theological concept polemic in the revelation redaction (the Qur'an and Hadith).

B. Functional Relations between The Qur'an and Hadith

The majority of Muslims agree that the Qur'an and Hadith are two separate entities that form a single revelation redaction unit. The Hadith's role as *mubayyin* of Qur'anic verses exemplifies this relationship, and the two cannot be separated. The question that this knowledge raises is whether all Hadith redactions have this status. In response to this question, Rohile Gharaibeh has documented the polemic between the two groups of scholars in dealing with these issues in *At-Ta'ārud aẓ-Ẓāhirī bain al-Qur'ān wa as-Sunnah*. The first group of scholars recognized that Hadith (*Sunnah*) redacations had the authority to enact new laws not found in the Qur'an. They build their case on the assumption that the Hadith cannot diverge from the meaning of the Qur'an's substance because all of the Prophet's words are revelations, and thus all of

[5] David Cook, *Studies in Muslim Apocalyptic* (New Jersey: The Darwin Press, 2002). Baca juga, David Cook, "Hadith, Authority and the End of the World: Traditions in Modern Muslim Apocalyptic Literature," *Oriente Moderno* 82, no. 1 (2002): 31–53. Baca juga, David. Cook, *Contemporary Muslim Apocalyptic Literature* (New York: Syracuse University Press, 2005).

[6] Michael Cook, "Eschatology and The Dating Tradition," in *The Formation of the Classical Islamic Word: Ḥadīth*, ed. Harald Motzki, Vol. 28 (New York & London: Routledge Publishing, 2016), 217–41. Baca juga, Michael Cook, "An Early Islamic Apocalyptic Chronicle," *Journal of Near Eastern Studies* Vol. 52, no. 1 (1993): 25–29.

[7] Tood Lawson, "Duality, Opposition and Typology in the Qur'an: The Apocalyptic Substrate," *Journal of Qur'anic Studies* Vol. 10, no. 2 (2008): 23–49.

[8] Khālid Muḥmmad asy-Syarmān and Sa'īd Muḥammad Bawa'inah, "Aḥadīṡ al-Fitan Mafhūmihā wa at-Taṣnīf fīhā wa Qīmatuhā al-'Ilmiah wa Qawā'id Fahmihā," *Al-Majallah al-Urduniyya fī ad-Dirāsāt al-Islāmiyya* Vol. 12, no. 4 (2016): 127–149.

[9] Muḥammad Sa'īd Ḥawwā, "Manhaj at-Ta'āmul ma'a Aḥādīṡ al-Fitan al-Mustaqbal," *Islamiyyat al-Ma'rifah* Vol. 22, no. 85 (2003): 15–53.

[10] Yasein Mahdi Saleh, "Seditions, and Confronting Them in the Light of Islamic Thought," *Al-Adab Journal* Vol. 128, no. 128 (2019): 567–88.

[11] Majed Darwich, "Ḍawabiṭ al-Fatayā 'inda al-Fitan," *Al-Jinan* Vol. 7, no. 1 (2015): 11–30.

them avoid errors (*ma'aṣūm*).[12] The evidence for this claim can be found in Q. *an-Najam* / 53: 3-4. "*Wa-mā yanṭiq 'an al-hawā, in huwa illā waḥyun yuhā*". (Nor does he speak out of desire. It is naught but revelation that is revealed).[13]

The second group argued that Q. *an-Najam*/53: 3-4 should not be used to establish that all of the Prophet's interactions are part of revelation. This verse was written down at the start of the spread of Islamic da'wah in Mecca as a counter-narrative to the Arab community's sceptical accusations that the Prophet only wrote Qur'an. Similarly, the structure of the verse, or *siyāq al-āya*, reveals that the object referred to in verse is the Qur'an's redaction, not the Hadith.14 Given that the Hadith redaction's primary function is *bayān*, Imām asy-Syāṭibī believes that acceptance of the Hadith redaction should refer to the compatibility of the text's meaning and the context of its discussion in the Qur'an. It cannot be classified as part of the revelation if the Qur'an does not accommodate a discussion theme mentioned in Hadith redactions. Such knowledge can only be claimed as part of the Prophet's ijtihad, which has no legal consequences. Q. an-Naḥal / 16: 44 "...*Wa anzalnā ilaika aż-żikra litubayyina li an-nās*...." (...We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them....). As a result, this second group of scholars claims that if the Hadith history is consistent with the redaction of the Qur'an, it can be considered the redaction of revelation.[15]

The correspondence between the two is bound by two absolute conditions, according to Muḥammad bin Ab Syuhbah: *first*, the text of the Hadith, which explains the generality of the Quran redaction. It is founded on Q. *al-Ḥasyar*/59:7 "...*Wa-mā ātakum ar-Rasūl fa-khużuh wa mā nahākum 'anh fa-intahūh*...." (...And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain [therefrom]....); *Second*, on a specific theme, the Hadith text does not contradict the meaning of the *bāṭiniyya* or the spirit of the Qur'an.[16] The Hadith reports are classified as *bayān* based on these two conditions. Such a thing is commonplace in mundane matters, but what about matters of faith, particularly the position of the apocalyptic concept or the redactions of *al-fitan* or *al-malāḥim*? Is it possible that the Hadith redactions on this subject might contradict the Qur'anic paradigm? In this study, these questions are thoroughly examined in order to identify the factors that lead to conceptual differences.

[12] Rohile Gharaibeh, "At-Ta'ārud aẓ-Ẓāhirī bayn al-Qur'ān wa as-Sunnah," *Majallah al-Manārah li al-Buḥūś wa ad-Dirāsah* Vol. 23, no. 2 (2017): 95–126. Baca juga, 'Abd al-Khāliq 'Abd al-Ganī, *Ḥujjiya as-Sunna* (Beirut: Dār Al-Qur'ān al-Karīm, 1983), 508.

[13] *Ibid*.

[14] Sa'duddīn al-'Uśmānī, *Al-Manhaj al-Wasīṭ fi at-Ta'āmul ma'a Sunna an-Nabawiyya* (Cairo: Dār al-Kalimah, 2012), 49.

[15] Gharaibeh, "At-Ta'ārud aẓ-Ẓāhirī bayn al-Qur'ān wa as-Sunnah." Baca juga, Asy- Ibrāhīm bin Mūsā asy-Syāṭibī, *Al-Muwafaqāt* (Cairo: Al-Maktabah at-Tijāriyya al-Kubrā', 2008), Vol. 4, 12.

[16] Muḥammad bin Abū Syuhbah, *Difā' 'an as-Sunnah wa Radd Syubh al-Mustasyrikīn wa al-Kitāb wa al-Mu'āṣirīn*, Cet. II. (Cairo: Mujammā' al-Buḥūś al-Islāmiah, 1985), 16-17.

C. The Polemic of The Articulation as-Sā'ah between The Qur'an and Hadith

According to Muḥammad 'Abduh and Rasyīd Riḍā, the term *as-sā'ah* refers to the passage of time. However, in the 7th century AD, the Arab community recognized the term *as-sā'ah* in two articulations; *first*, *as-sā'ah zamāniyya juz'iyya*. This articulation includes a time adverb in the smallest part, such as the time of day and night, which consists of a count of 24 hours, a count of 60 minutes every hour, and a count of 60 seconds every minute. It is found in Q. al-A'rāf/7: 34 "*wa-likull umma ajal fa-'iżā jā'a ajaluhum lā yasta'khirūn sā'atan wa-lā yastaqdimūn*.[34]" (And every nation has a term; so when its term comes, they cannot remain behind the least while, nor can they precede [it]); *Second*, *as-sā'ah zamāniyya kulliyya*. This articulation contains a time adverb to indicate the occurrence of specific events. Q. Ar-Rūm/30:55 also contains this articulation "*wa-yaum taqm as-sa'ah yuqsim mujrimn*... [55]" in the Qur'an. Q. *ar-Rūm*/30:55 "*wa-yaum taqūm as-sa'ah yuqsim mujrimūn*...[55]" (And the day when the Dooms Day comes, the guilty will swear: They did not tarry but an hour. Thus are they ever turned away). It is the most common way in which the Qur'an describes the concept of the Day of Judgment, or the day when human life on Earth comes to an end.[17]

David Cook, after studying the concept of the Day of Judgment in the Qur'an and Hadith, comes to the conclusion that the two descriptions are polemic. According to him, the Qur'an's verses only include eschatological context, whereas the Hadiths include apocalyptic context as well.[18] Researchers like Tood Lawson and Michael Cook, who are also interested in similar studies, have tested this claim. According to Lawson, there are indications that the Hadiths' apocalyptic concept is similar to the Bible's apocalyptic concept.[19] Michael Cook identified that copying apocalyptic concepts from external sources of Islamic teachings occurred around the last half of the 3rd century of Hijrah. It is evidenced by the discovery of *al-Fitan* literature by Abū Nu'aim bin Ḥammād (d. 218 H / 843 AD) which exclusively collects Islamic

[17] Muḥammad 'Abduh and Muḥammad bin Rāsyīd Riḍā', *Al-Manār: Tafsīr al-Qur'ān al-Ḥakīm* (Cairo: al-Hay'ah al-Miṣriyya al-'Āmmah li al-Kitāb, 1990), Vol. 9, 386.

[18] Cook, *Studies in Muslim Apocalyptic*, 9.

[19] Norman O. Brown, "The Apocalypse of Islam," *Social Text* Vol. 8, no. 1 (1983): 155–171. Apocalyptic is derived from the Greek word "*apocalyptein*," which consists of two syllables: *apo* "from" and *kalyptein* "to reveal" or "to open." Apocalyptic can also be taken literally as a teaching concept aimed at revealing events that will take place near the end of the world's life. Apocalyptic is a term used to describe the process of world destruction as depicted in biblical texts. This concept was first discovered in Zoroastrian teaching literature and was later developed comprehensively in Judaism, Christianity, and Islam's teachings and eschatology.19 Religious figures included this concept in the scope of theological studies. As a result, it is sacred and taboo for critical discussion, and religious people are obligated to accept the concept exactly as it is (*taken for granted*). See, Lawson, "Duality, Opposition and Typology in the Qur'an: The Apocalyptic Substrate."

apocalyptic concepts that are identical to the Jewish and Christian apocalyptic concepts that developed in Syria.[20]

However, this study still has some serious flaws, particularly in terms of the revelation redaction's response to explaining various events that accompany the world's end of life. The conceptual polemic between the text of Qur'an and Hadith in describing the signs of the Last Day is one of the issues. The phenomena of riots or chaos in social life are examples of these signs, as are cosmic phenomena or natural events.[21] These initial signs are expressed as eschatological concepts, including descriptions of the universe's destruction as a portal to the afterlife. The second set of signs are apocalyptic concepts that include rioting descriptions as part of the signs leading up to the Day of Judgment.[22] The riots were manifested in major concepts such as *al-fitan* and *al-malāḥim*. *Al-fitan* is the discourse of Muslim internal political turmoil, whereas *al-malāḥim* is the discourse of Muslim-on-Muslim war at the end of time.[23] As a result, this study's importance is to discuss the concept, mainly when using a critical hermeneutic review. The goal is to determine the dialectical relationship between the Qur'an and the Hadith in terms of the apocalyptic concept's existence in Islamic theology. The following discussion demonstrates the extent to which previous researchers have made this effort and how this study presents strategic steps that have not been taken in their studies.

D. Critical Hermeneutics: an Elaborative Reading between Text and Context

In the tradition of Islamic studies, critical study of the indication of the evolution of conceptual meaning between the editorial team of the Qur'an and Hadith is not a new thing. Maḥmūd Abū Rāyah in *Aḍawā' 'alā as-Sunnah al-Muḥammadiyya aw Difā' 'an al-Ḥadīṡ* shows the historical fact that the same practice was practised earlier by Muslims among Companions. In some cases, 'Ā'isya (the Prophet's wife) confirms Hadith history, which he believes contradicts the Qur'an's redaction. One of them is linked to a piece of history attributed to 'Abdullāh bin 'Umar. His past is linked to the sins inflicted on the deceased due to his family's grief. 'Ā'isya categorically rejects the redaction, believing it to violate the Qur'an as Q. *Fāṭir*/35:22 "*...Inna Allāh yusmi'a man yasyā' wa mā anta bi-musmi'in man fī al-qubūr*." (...Surely Allah makes whom He pleases hear, and thou canst not make those hear who are in the graves).24 Western scholars have engaged in the same activity, such as Fred M. Donner, who examined the articulation of the gap in the meaning of the

[20] Cook, "An Early Islamic Apocalyptic Chronicle."

[21] Asy-Syarmān and Bawa'inah, "Aḥadīṡ al-Fitan Mafhūmihā wa at-Taṣnīf fīhā wa Qīmatuhā al-'Ilmiah wa Qawā'id Fahmihā."

[22] Ḥawwā, "Manhaj at-Ta'āmul ma'a Aḥādīṡ al-Fitan al-Mustaqbal."

[23] Darwich, "Ḍawabiṭ al-Fatayā 'inda al-Fitan."

24 Maḥmūd Abū Rāyah, *Aḍawā' 'alā as-Sunna al-Muḥammadiyya aw Difā' 'an al-Ḥadīṡ*, Cet. VII. (Cairo: Dār al-Ma'ārif, 1994), 46-47.

"*khalīfah*" in the Qur'an and Hadith. He discovered that the *khalīfah* is only mentioned twice in the Qur'an, and only in the context of Prophet Adam (Q. al-Baqarah / 2: 30) and Prophet David (Q. d / 38: 26). In a political context, he claims that the two verses have no meaning. It is distinct from hadith reports that use the term in a political context.[25] As a result, discussing this issue in the context of critical analysis is permissible and necessary to clarify the role of Hadith reports as *mubayyin*.

In *Mafhūm an-Naṣ Dirāsah fī 'Ulūm al-Qur'ān*, Naṣr Ḥāmid Abū Zayd explains that the Qur'anic text is part of the literary text, as well as *i'jāz*, in which there are keywords that can be traced to understand the substance's message. These keywords can reveal information that isn't explicitly stated. The degree of ambiguity or distinction in the text's meaning is also determined by how a reader interprets a keyword. Thus, understanding the *i'jāz* text is not a taboo subject, because comprehension is dependent on the reader's effort to elaborate on the text's formulation, particularly through the use of appropriate methodological tools. As a result, when dealing with cases of a shift in the meaning of a term between the Qur'an and Hadith text, a critical hermeneutic approach is required.

In this study, the critical hermeneutic approach is articulated as a tool for critical reading of the polemic between Qur'an verses and Hadith. This articulation is based on Jonathan Roberge's definition of Critical Hermeneutics in *What is Critical Hermeneutics?* He defined three critical hermeneutic ideas in it: first, critical hermeneutics works not only at the text level, but also at the level of the cultural context in which the text is born and develops as part of a discursive process; second, Critical Hermeneutics works at the level of text that contains ideological meaning; and third, Critical Hermeneutics works on texts that contain ideological meaning.[26] The scope of this approach is used as a criterion for determining how the meaning of *as-sā'ah* is articulated in the Qur'an and Hadith. As a result, the critical hermeneutic framework is formed by at least two methodological tools: first, keyword searches that are designated as material objects from the editorial of the Qur'an and Hadith history; and second, an investigation of the historical context behind the emergence of the text, so that the text's meaning can be understood by the first audience at its tithe. As a result of this method, the articulation of *as-sā'ah* was compared between the Qur'an and the Hadith in order to discover the reasons for the polemic description between the two.

[25] Fred M. Donner, *Narrative of Islamic Origin: The Begining of Islamic Historical Writing* (Princeton: The Darwin Press Inc, 1998), 40-46.

[26] Jonathan Roberge, "What Is Critical Hermeneutics?," *Thesis Eleven* Vol. 106, no. 1 (2011): 5–22.

E. Interpretation of the as-Sā'ah in Qur'an an Overview of Textual Analysis

Syaikh Rāsyīd Riḍā, citing the opinion of az-Zajjāj that *as-sā'ah* is articulated as the Day of Resurrection because humans are resurrected after experiencing destruction at that time. That is why the Qur'an associates this meaning articulation with a sign of sudden arrival. This articulation can be found in Q. *Yāsin*/36:29 "*In-kānat illā ṣaiḥatan wāḥidatan fa-iżā hum khāmidūn*" (It was nought but a single cry, and lo! they were still). Based on this articulation, this verse can be interpreted as a description of the time of the Last Day or the destruction of the entire universe, rather than an event that explains the time before it happened or what Muslim millenarians refer to as the end of time. The term "الساعة" (*as-sā'ah*) which refers to the specificity of the events on the Day of Judgment, uses the letter *alif-lam li'l-'ahadiyya* (alif lam, which refers to the specificity of a specific time).[27] This term appears 45 times in the Qur'an, which is divided into 21 chapters and 26 verses. This term has a variety of meanings when grouped thematically, as shown in Table 1.

Table 1
Classification of *as-sā'ah* Meanings in the Qur'an

***as-sā'ah* Meanings in the Qur'an**	**Surah (Q)**
The belief in the happening of the Last Day.	Q. 18:21, 19:75, 22:7, 40:59, 45:32.
The time is very near.	Q. 16:77, 6:31, 12:107, 22:55, 42:17.
Questions about it and the legitimacy that only God knows the time of its coming.	Q. 7:187, 31:34, 33:63, 43:85, 79:42.
People doubted it would happen.	Q. 40:59, 22:55, 25:11, 34:3, 42:18.
Regret and retribution for those who doubted it.	Q. 6:31, 45:27, 20:15.
It happened suddenly.	Q. 12:107, 43:66, 47:18.

These themes do not exist outside of the context of eschatology debates, or there is no single meaning that can be articulated within the context of apocalyptic debates. One of the meanings of the *as-sā'ah* in comparison to the term "*bagtatan*" is an interesting topic to investigate. This term can also refer to a Last Day event that will occur unexpectedly. This term appears 14 times in the Qur'an's ten chapters.[28] It was understood by Arab society in the 7th century AD in terms *faltah* or *faj'ah*, which they interpreted as the occurrence of an event that was shocking or beyond human

[27] *Ibid*, 386-387.

[28] Lihat, Q. 6:31, 44, 47, Q. 7:95, 187, Q. 12:107, Q. 21:40, Q. 22:55, Q. 26:202, Q. 29:53, Q. 39:55, Q. 43:66, dan Q. 47:18.

expectations.[29] When an event occurs without warning, plan, or apparent cause, Arab societies use this term. Someone who died without being sick, for example, had been predicted, so the news about him was shocking.[30] The example is the syair *jāhilī* "*Walakinnahum mātū wa lam adri bagtatan; Wa a'ẓam asy-syai' ḥīn yafja'uka al-bagat*"[31] (But they died suddenly; The most terrible thing is when something shocks you suddenly). This kind of articulation can also be found in the Qur'anic verse below;

> "*Yas'alūnaka 'an as-sā'ah ayyāna mursāhā, qul innamā 'ilmuhā 'inda rabbī lā yujallīhā li waqtihā illā huwa ṡaqulat fī as-samāwāt wa al-arḍ lā ta'tīkum illā* ***bagtatan****. Yas'alūnaka ka'annaka ḥafiyyun 'anhā, qul innamā 'ilmuhā 'inda Allāh, walakin akṡar an-nās lā ya'lamūn*." (Q. *al-A'raf*/7:187).
>
> (They ask thee about the hour, when will it come to pass? Say: The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the Earth. It will not come to you but of a **sudden**. They ask thee as if thou wert solicitous about it. Say: Its knowledge is with Allah only, but most people know not.)

The question phrase "*Yas'alūnaka 'an as-sā'ah*" precedes this verse. This expression indicates that the verse was written in response to questions about the Last Day's signs. In response to that question, Allah instructed the Prophet Muhammad to respond emphatically, "*Innamā 'ilmuhā 'inda Rabbī*". This response is an affirmation of Allah's authority over him and his unexpected arrival, or "*bagtatan*". Nonetheless, the phrase "*Yas'lūnaka ka'annaka ḥafiyun 'anhā,*" shows that people at the time believed the Messenger of Allah knew the signs, so they asked him repeatedly." Allah, on the other hand, told the Messenger of Allah to respond, "*Innamā 'ilmuhā 'inda Allāh*". This series of expressions is a declaration that the Prophet lacked the authority to know anything about him. The verse then concludes with the phrase "*Walākin akṡara an-nās lā ya'lamūn*", implying that people at that time were constantly checking the time of happening.

The affirmation regarding the closeness of the arrival of the Day of Resurrection is also confirmed in other Qur'anic verses such as, "*Iqtaraba li an-nās ḥisābuhum wahum fī gaflatin mu'ridūn*" (Q. *al-Anbiyā'*/21:1), "*...Wa mā yudrīka la'llā as-sā'ah takūn qarīban*" (Q. *al-Aḥzāb*/33:63), "*Innahum yaraunahu ba'īdan, wa narāhu qarīban*" (Q. *al-Ma'ārij*/70:6-7), and others. These verses place the time of the Day of Judgment at hand which is also strengthened through the explanation of

[29] Abū Ibrāhīm Isḥāq bin al-Ḥusain al-Farābī, *Mu'jam Dīwan al-'Arab*, ed. Aḥmad Mukhtār 'Umar (Cairo: Mu'assasah Dār asy-Sya'b, 2003), 135.

[30] Abū al-Faḍl, *Masyārik al-Anwār 'alā Ṣiḥāḥ al-Āṡar* (Cairo: Dār at-Turāṡ, 2015), Vol. 1, 297.

[31] Abū al-'Abbās al-Ḥalabī, *'Umadat al-Ḥuffāẓ fī Tafsīr Asyrāf al-Alfāẓ*, ed. Muḥammad Bāsil 'Uyūn as-Sūd (Beirut: Dār al-Kutub al-'Ilmiyya, 1996), Vol. 1, 211.

the Hadith narration "*Bu'iṡtu anā wa as-sā'ah ka-hātain wayusyīr bi-'iṣba'aih....*"[32] (I [Rasulullah] was sent between the Day of Judgment and me as if the distance between these two, and Rasulullah showed his two fingers [his index finger and middle finger]). As a result, the Qur'anic verses and Hadith redaction provide concrete evidence that looking for other signs is no longer necessary.

Aside from that, the Qur'an clearly states that the Messenger of Allah lacked the authority to know about the signs of the Last Day. Allah expresses this explicitly in verse quoted below;

> "*Qul lā amliku li-nafsī naf'an wa lā ḍarran illā mā syā'a Allāh, wa lau kuntu a'lam gaib la-stakṡartu min al-khair wa mā massania as-sū', in ana illā nażīr wa basyīr li qaumin yu'minūn*." (Q. *al-A'rāf*/7:188).
>
> (Say [Muhammad]: I control not benefit or harm for myself except as Allah please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.)

Phrase "*Lā amliku li-nafsī naf'an wa lā ḍarran illā mā syā'a Allāh*" refers to Allah's command to the Messenger of Allah to confirm to his people that he is completely unaware of future matters. Furthermore, the "*Wa lau kuntu a'lam gaib la-stakṡartu min al-khair wa mā massania as-sū'*" emphasizes (*at-ta'kīd*) the validity of the previous expression, namely, that the Messenger of Allah did not receive the authority of Allah to know future supernatural matters, including the signs of the Last Day. Allah only gave Rasulullah the task of conveying information about the certainty and imminence of the Day of Judgment's arrival. As a result, the Qur'anic verses once again demonstrate that the goal is not to explain the Day of Resurrection in chronological order but rather to instil faith in the fact that it will happen.

It's worth noting that the revelation of the verses describing the Day of Judgment was largely in response to questions from the Arab community about the signs of its approaching. When the Prophet Muhammad was asked about the Day of Judgment, az-Zamakhsyarī in *Al-Kasysyāf* classified two audience tendencies. *First*, some questions use *ṣigah* or patterns "*Yas'alūnaka 'an as-sā'ah*" (They ask thee about the *as-sā'ah*) (Q. *al-A'rāf*/7:187 dan Q. *an-Nāzi'āt*/79:42). According to him, this question was based on doubts or rejection from those who asked it, so that the questioner asked the questiontioner only to mock the Prophet's preaching; Second, questions that use *ṣigah* "*Yas'luka an-nās 'an as-sā'ah*" (Men ask thee about the *as-sā'ah*) (Q. *al-Aḥżāb*/33:63). This type of questioning pattern is used to assess the Prophet's prophetic status by correlating the questioner's knowledge with information

[32] This narrative was claimed by ṣaḥīḥ by the scholars who criticized Hadith. See Hadith no. 6504, "*Bāb Qaul an-Nabī Ṣallallāhu 'ailaih wasallām 'Bu'iṡtu anā wa as-sa'ah ka-hātain*'"Muḥammad bin Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ja'fī, *Ṣahīh al-Bukhārī*, ed. Muḥammad Zuhair bin an-Naṣīr, (Beirut: Dār Ṭawq wa al-Najāh, 2002), Vol. 8, 105.

that the Prophet has access to.[33] According to Riḍā, the pagan Arab community in Mecca posed the first question, while the Arab Jewish and Christian communities in Medina posed the second. The historical context of the revelation of the Qur'anic verses regarding the description of the Day of Judgment, on the other hand, is described in detail in the following discussion. However, before proceeding, it is necessary to examine the Hadith articulation of the *as-sā'ah* in order to compare its meaning of the Qur'an.

F. The as-Sā'ah in the Hadith Overview of Textual Analysis

Many hadiths mention the *as-sā'ah*, some of which start with a phrase "*Lā taqūm as-sā'at ḥatttā*...." (The *as-sā'ah* will not be established until). This expression when traced in the literature of canonical Hadith (*Kutub at-Tis'ah*), pre-canonical, and post-canon, it is found that no less than 700 hadiths. However, if it is confined only to the canonical literature, no fewer than 172 hadiths are found. The details of the findings from these searches are shown in table 2.

Table 2
Total hadith "*Lā taqūm as-sā'at*" *ḥatttā* in *Kutub at-Tis'ah*

Literature	History
Ṣaḥīḥ al-Bukārī	31 hadiths
Ṣaḥīḥ Muslim	27 hadiths
Sunan Abū Dāud	6 hadiths
Sunan at-Turmūżī	12 hadiths
Sunan Ibn Mājah	13 hadiths
Sunan an-Nasā'ī	2 hadiths
Muwaṭṭā' Imām Mālik	1 hadith
Musnad Aḥmad bin Ḥanbal	79 hadiths
Sunan ad-Darimī	1 hadith

The number of redactions places the articulation of the *as-sā'ah* into two meanings, namely the *ẓāhir* or lexical meaning and the *kināya* or metaphorical meaning. The two meanings can be classified into four categories, namely; First, *as-sā'ah* in the meaning of the Last Day or related to the context of the destruction of the universe, but there is no difference in the meaning of its substance in the Qur'an; *Second*, the meaning of *as-sā'ah* is similar to the previous category, but tends to have different meanings of substance in the Qur'an. *Third*, *as-sā'ah* in the meaning of death; and *Fourth*, *as-sā'ah* in the sense of the destruction of a certain group. The first category places *as-sā'ah* as the meaning of *ẓāhir* which is part of the explanation for

[33] az-Zamakhsyarī, *Al-Kasysyāf 'an Ḥaqāiq Gawāmiḍ at-Tanzīl*, Vol. 2, 183.

the Qur'an (*mubayyin*). The quotation of the Qur'an can indicate this kind of hadith history by the Prophet after explaining a phenomenon related to the description of the Day of Judgment. The second category also uses the same marks, but tends to deviate from the Qur'anic paradigm. These kinds of hadiths are usually marked by various information on future events about end-time riots that have the nuances of political propaganda, and there are detailed explanations that include the characteristics of certain actors, places, times and objects. Reports of this kind are also known as *al-fitan* or *al-malāḥim*. The third and fourth categories are not part of the revelation, but only as a form of the Prophet's ijtihad to divert the attention of the audience from the meaning of *as-sā'ah* in the meaning of *ẓāhir* (the Day of Resurrection) to *as-sā'ah* in the sense of *kināya* (death or destruction of a group).[34] The first category can be seen in one of the redactions popularly used by Muslim millenarians to claim signs that precede the coming of the Day of Judgment. This history is sourced from Abū Hurairah's transmission as follows;

> "Rasulullah said: When will the *as-sā'ah*? He said: The one who is being asked about it is no better informed than the inquirer and I will narrate some of its signs to you. When you see a [slave] woman giving birth to her master - then that is [one] of its signs. And when you see barefooted, naked, deaf and dumb (ignorant and foolish persons) as the rulers of the Earth - then that is [one] of its signs. And when you see the shepherds of black (camels) exult in buildings - then that is [one] of its signs. The (Hour) is one of the five things of the unseen. No one knows them except Allah. Then (Rasulullah) recited (the folowing verse): "Verily Allah! with Him alone is the knowledge of the Hour and He it is Who sends down the rain and knows that which is in the wombs. And no soul knows what it shall earn on the morrow and a soul knows not in what land it shall die. Verily Allah is Knowing, Aware. (Q. *Luqmān*/31:34)"[35]

This history contains a redaction formulation that, if only partially understood, appears paradoxical. In the phrase "I will narrate some of its signs," the Prophet indicates that *as-sā'ah* includes sure signs, but in the phrase "No one knows them except Allah," the Prophet confirms that they are magical signs known only to Allah by quoting Q. *Luqmān*/31:34. However, when viewed in its entirety, the Messenger's message substance focuses on magical properties known only to Allah, such as the time of the Day of Judgment, rather than the signs he mentions. As a result, the signs mentioned by Allah's Messenger are not absolute events that take place before the

[34] Muhammad Tahir Alibe and Abdul Muiz Amir, "The Infallibility of the Prophet Muhammad PBUH As a Human Being (A Study of His Ijtihad)," *Jurnal Adabiyah* Vol. 19, no. 2 (2019): 137–56.

[35] Hadith no. 9, "*Bāb al-Islām mā Huwa wa Bayān Khiṣālih*." Muslim bin Ḥajjāj Abū al-Ḥasan al-Qusyairī an-Naisābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu'ād 'Abd al-Bāqī, (Beirut: Dār Iḥyā' at-Turāṡ al-'Arabī, 2010), Vol. 1, 39.

Day of Judgment. Instead, it was only intended as a warning to the audience present at the time not to do anything that might prompt Allah to send the Day of Judgment.

The explanation for the appearance of the figure of Dajal, Imam Mahdi, and Prophet Isa's descent to Earth to be involved in the momentum of the end-time war (*al-fitan* and *al-malāḥim*) can be found in the second category of articulation *as-sā'ah*. This type of information is gathered in secondary Islamic Hadith or apocalyptic literature. For example, the book *Al-Fitan* by Nu'aim bin Ḥammād al-Marwazī, *Al-Malāḥim* by Ibn al-Munādī and others. These literatures include an explanation that connects the redactions of *al-fitan* and *al-malāḥim* as part of worldly political contestation and describes the signs of the Last Day. A saying usually precedes such hadiths "*Lā taqūm as-sā'ah ḥattā tuqātilū...*" (The *as-sā'ah* will not be established until you fight...) An example of this narrative transmitted by the Abū Hurairah route is as follows;

> "Rasulullah said: The *as-sā'ah* will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The *as-sā'ah will* not be established till you fight with people whose shoes are made of hair."[36]

This history recounts a conflict that erupted between Muslims and the *at-Turk* tribes. Several other redactions do not use the term "*at-Turk*", instead of using the terms "*Qauman*" or "*Khūzan wa Kirmān*" both of which refer to physical characteristics. Muslim millenarians describe this battle as one of the signs of *as-sā'ah*, or the Day of Judgment. On the other hand, this narrative explicitly mentions detailed information about specific objects, which violates the Quranic paradigm. As previously stated, the Qur'an contains no verses that contain detailed information about events that occurred before the happening of the Day of Judgment. It differs from the information conveyed in hadith history, which specifically mentions the existence of wars, particularly those involving specific ethnic groups. As a result, this narrative tends to contradict the Qur'an's articulation of *as-sā'ah*, making it unlikely that such information comes from the Prophet's ijtihad or the revelation redaction.

The third category can be seen in the two historical samples taken from the 'Ā'isya and Anas bin Mālik transmission lines. These two redactions differ from the previous ones in that this one does not include the *as-sā'ah* in the Day of Judgment but rather refers to the meaning of death;

> "When the desert Arabs came to Rasulullah, they asked about the *as-sā'ah* as to when that would come? He looked towards the youngest amongst them and said: If he lives he would not grow very old that he would find your *as-sā'ah* coming to you."[37]

[36] Hadith no. 2912, "*Bāb Lā Taqūm as-Sā'ah Ḥattā*," *Ibid*., Vol. 4, 2233.
[37] Hadith no. 2952, "*Bāb Qurb as-Sā'ah*," *Ibid.*, Vol. 4, 2269.

> "A person asked Rasulullah: When would the *as-sā'ah* come? Thereupon Rasulullah kept quiet for a while. Then looked at a young boy in his presence belonging to the tribe of Azd Syanū'ah and he said: If this boy lives he would not grow very old till the *as-sā'ah* would come to you."[38]

The underlined expression in the two Hadith redaction demonstrates that the *as-sā'ah* referred to by Allah's Messenger is not the Day of Judgment but rather a minor Doomsday or death.[39] The Prophet's response was a strategy to divert the meaning of *as-sā'ah* so that the audience could understand it. In Hadith history, the *as-sā'ah* cannot always be translated as the Day of Resurrection. The exact articulation can also be seen in the Hadith redactions in the following two variants:

> "A bedouin came to the Rasulullah and said: O Rasulullah! When will The Hour be established?" The Rasulullah said: *Wailak* (Woe to you), What have you prepared for it?"[40]

> "I (Jābir bin 'Abdullāh) heard Rasulullah as saying this one month before his death: You asked me about the *as-sā'ah*? Whereas its knowledge is with Allah. I, however, take an oath and say that none upon the Earth, the created beings (from amongst my Companions), would survive at the end of one hundred years."[41]

The first Hadith text demonstrates that Muslims in the prophetic generation repeatedly inquired about the time of the Last Day, and the phrase "*wailak*" expresses the Prophet's "resentment" of such inquiries. The second redaction depicts Allah's Messenger's message, which appears to say, "If you have constantly been inquiring about the Day of Judgment's time, then it is pure knowledge of Allah." However, none of you (the Companions present at the time) will live for another 100 years after this day. This Hadith is a part of the Prophet's ijtihad communication strategy. Specifically to satisfy the curiosity of his friends, who frequently inquire about the date of Doomsday. As a result, the second redaction cannot be interpreted as the Prophet's prediction of the Last Day's time in the next 100 years. Instead, this story confirms to his companions that they should not be preoccupied with calculating the time of the Last Day after the Prophet's death.

In Hadith redactions from the Abū Hurairah line, the third category is related to the articulation of *as-sā'ah*, which refers to the meaning of a group's destruction. This Hadith explains the internal Muslim wars that caused the Muslims to become divided. The following is an excerpt from the relevant Hadith;

---

[38] Hadith no. 2953, "*Bāb Qurb as-Sā'ah*," *Ibid.*

[39] Muḥammad bin Ismā'īl al-Muqaddam, *Fiqh Asyrāṭ as-Sā'ah* (Iskandariyya: Dār al-'Ālamiyya, 2008), 291.

[40] Hadith no. 2639, "*Bāb al-Mar'u ma'a Man Aḥabb*," *Ibid*., Vol. 4, 2032.

[41] Hadith no. 2538, "*Bāb Lā Ta'ti Mi'ah Sanah*," *Ibid*., Vol. 4, 1966.

> "Rasulullah said: The *as-sā'ah* will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following the same religious doctrine."[42]

This Hadith recounts the Prophet Muhammad's prophecy regarding internal Muslim divisions. The majority of scholars believe that this account refers to events in *Fitnah al-Kubrā* from the death of Khalīfah' Uṡmān bin 'Affān (d. 35 H / 656 AD) to the death of Ḥusain bin 'Alī (d. 61 H / 680 AD). Since then, Muslim politicians have used Hadith reports about the Last Day signs to predict the annihilation of certain groups.[43] Of course, claiming a difference in the meaning of *as-sā'ah* between the Qur'an and the Hadith is insufficient if it only refers to the textual meaning. Instead, it necessitates historical reading to ensure a shift in meaning at a specific point in time. This study then examines the historical context of the *as-sā'ah* emergence in the Qur'an, as well as the history of the Hadith, based on these considerations.

G. The as-Sā'ah in an Overview of Historical Contexts Analysis

The Prophet Muhammad's teachings on Islam first appeared around 500 years after Prophet Isa's era (in the last half of the sixth century AD). In Islamic history, this period is known as the "*fatrah*" period, or the period of prophetic emptiness. Because of the great distance, the previous prophets' teachings were degraded, necessitating a review of previous monotheistic or Abrahamic teachings. In this position, Allah dispatched the Messenger of Allah to remind the people of this teaching, which had transformed. The Prophet's monotheistic teachings had two primary missions: to introduce Allah as the only God (akidah *tauḥīd*) and to persuade humankind of the existence of the Day of Resurrection, Judgment, or Doomsday, which he preached in the early era or the Makkah period (*Makkī*) ten years before the Hijrah. The Qur'anic verses on the Last Day were revealed in the context of the Arab Quraish community's doubts about the truth of the after-death resurrection (see QS. *Yāsīn* / 36: 78-79).

In this context, Arab society is also known as being in the "*jāhiliyya*" period in Islamic history. Philip K. Hitti translated the as a period in which the authority of the law, the Prophet, and the Scriptures was void, leaving their lives spiritually and morally blind.[44] The teachings of monotheism (Abraham's legacy) had faded about a century before Islam arrived due to the influence of paganism, according to Syaikh al-Mubārakfūrī in *Ar-Raḥīq al-Makhtūm*. 'Amrū bin Luḥay was the first to transmit the teaching from the Syām region to Makkah. He was a revered religious figure in the Quraish Arab community. The teachings were then combined with a mysticism derived from the Aramaic tradition. [45] It is because of this tradition that they believe future events can be predicted by observing sure signs. Because the Arab community

[42] Hadith no. 157 "*Bāb Iżā Tawājah al-Muslimāni bi Saifihimā*", *Ibid.,* Vol. 4, 2214.

[43] Cook, "*Studies in Muslim Apocalyptic*," 20.

[44] Philip K. Hitti, *History of The Arabs*, Cet. 10. (London: Macmillah Education Ltd., 1989), 87-88.

[45] Ṣafiyu ar-Raḥmān al-Mubārakfūrī, *Ar-Raḥīq al-Makhtūm* (Beirut: Dār Hilāl, n.d.), 27.

believed they had a spiritual relationship with gods or Jinn, these pagan figures were also referred to as *Kuḥḥān* or fortune-tellers.[46]

The fortunetellers' role in Arab society was regarded as necessary enough that each tribe had one or more *Kuḥḥāns* where they could lodge complaints about occult matters. 47 They are also referred to as shamans or magicians, *tabīb*, economic consultants, politicians, spiritual teachers, judges, and others.[48] Multifunctional, establishing the *Kuḥḥān* as important figures in Arab society's social structure. The Arab community uses every *Kuḥḥān* advice to resolve issues that arise in their daily lives.[49] Aus bin Rabī'ah, Nufail bin 'Abd al-'Uzzā, Sawād bin Qārib ad-Dūsī, Amrū bin Ju'aid, Ibn Ṣayyād, and others were among *Kuḥḥżn'*s well-known names at the time.[50] As a result, the revelation, in this case the Qur'an, primarily wants to respond to the tradition of prediction or speculation, so information about the signs of the Last Day is not explicitly mentioned in it. In line with this, al-Qāḍi 'Iyāḍ in *Asy-Syifā' bi-Ta'rīf Ḥuqūq al-Muṣtafā* states that the Qur'an's spirit has fallen, not only to weaken *Syi'ir* or *jāhilī* Arabic literature, but also to deny predictions - divination, which has become the root of tradition in Arab society. [51] This is what distinguishes the occult information in the Qur'an from the *jāhilī* prediction tradition in the syi'ir of the *Kuḥḥān*.

Unlike the Arab society in which the Prophet lived during the Medina period, where the population practised paganism and embraced monotheism, the Prophet lived in a time when the population not only practised paganism but also embraced monotheism (Judaism and Christianity). Since the prophetic era, Jewish and Muslim relations have been intricately intertwined in a variety of dialogues. It's not uncommon for them to have disagreements about the status of their respective religions. At the very least, the Qur'an mentions such an occurrence as follows;

> "And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true), yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ." (Q. *al-Baqarah*/2:113)

---

[46] Hitti, *History of The Arabs*, 100.

[47] 'Umar Sulaimān al-Asyqar, *'Ālam as-Siḥir wa asy-Syu'ūżah* (Omman: Dār an-Nafā'is, 1997), 275.

[48] Jurjī Zaidān, *Tārikh Ādab al-Lugat al-'Arabiyya* (Beirut: Dār al-Maktabah al-Ḥaya, 1978), 181.

[49] 'Abd ar-Raḥmān bin Muḥammad bin Khaldūn, *Muqaddimah Ibn Khaldūn* (Beirut: Dār al-Kutub al-Lubnānī, 1967), 125-126.

[50] 'Abd al-Karīm asy-Syaibānī al-Jazarī Ibnu Aṡīr, *Al-Kāmil fī at-Tarīkh*, Cet. IV. (Beirut: Dār al-Kutub al-'Ilmiah, 2003), 219.

[51] Al-Qāḍī Abū al-Faḍl bin 'Iyaḍ, *Asy-Syifā' bi Ta'rīf Ḥuqūq al-Muṣtafā*, ed. 'Alī Muḥammad al-Bajāwī (Beirut: al-Kitāb al-'Arabī, 1984), 526. Baca juga, Ibrāhīm Syamsuddīn, *Qaṣaṣ al-'Arab* (Beirut: Dār al-Kutub al-'Ilimiyya, 2002), Vol. 3, 231.

The chronology of the verses concerning the Day of Judgment cannot be separated from various questions relating to the prediction of its arrival, as explained in the previous explanation. When asked about it, however, the Arab communities in Makkah and Medina had different motivations. Suppose the Arab community in Mecca is more likely to ask questions because it does not believe in the existence of the Last Day. In that case, the Arab community in Medina is more likely to test the Prophet's prophetic status. Because the Qur'an does not explicitly explain the signs of the Last Day, Muslims must seek detailed information from Jews and Christians. When Jewish and Christian religious leaders embraced Islam, according to Aż-Żahabī, the process of assimilation of information was practised. 'Abdullāh bin Sabā', 'Abdullāh bin Sullām, 'Abdullāh bin Ṣūriyā, Ka'ab bin Aḥbār, Wahhab bin Munabbih and others are among them. They are Muslim informants, to be sure. They attempted to obtain detailed information about previous people's stories and occult news that was not included in the Qur'an's redaction. In the study of *'Ulūm al-Qur'ān*, this process is known as *ad-dakhīl* or *isrā'iliyāt* practice.[52]

The emergence of different articulations regarding the *as-sā'ah* between Qur'an and Hadith is the embryo of the phenomenon of the inclusion of *isrā'liyāt* information into the revelation. In *Fiqh Asyarāṭ as-sā'ah*, Muḥammad bin Ismā'īl al-Muqaddam has also stated that there is an indication. He stated that there are reports about descriptions of the signs of the Last Day whose *isnād* transmission is valid but that the *mutūn* are not the same as the Qur'an's text.[53] Aż-Żahabī demonstrates that such a tendency is inextricably linked to some eschatological concepts shared by the three Abrahamic religions.[54] Even so, it turns out that the Prophet was already aware of the activity, resulting in the redaction "*Lā tuṣaddiqū Ahl al-Kitāb wa-lā tuqażżibuhum, wa qūlū āmannā Billāh wa mā unzila ilainā.*"[55] (Do not believe the People of the Book (Jews and Christian), nor reject what they say. Rather, say, we believe in Allah and in what was sent down to us). This phenomenon demonstrates that the meaning of the *as-sā'ah* has shifted from the articulation found in the Qur'anic text to the articulation found in Hadith redactions. The shift occurred as a result of assimilating conceptual information from sources other than primary Islamic teachings. As a result, the *as-sā'ah*, which is distinct from the Qur'anic text, cannot be classified as part of the revelation.

[52] Muḥammad Ḥusain aż-Żahabī, *Al-Isrā'liyāt fī at-Tafsīr wa al-Ḥadīṡ* (Cairo: Maktabah Wahbah, 2000), 13-17.

[53] Muḥammad bin Ismā'īl al-Muqaddam, *Fiqh Asyrāṭ as-Sā'ah* (Iskandariyya: Dār al-'Ālamiyya, 2008), 285.

[54] *Ibid*., 8-9.

[55] *Ibid*., 41.

H. The Evolution of Meanings as-Sā'ah and Its Implications

The use of *as-sā'ah* in some Hadiths does not appear to contradict the text of the Qur'an, according to the critical hermeneutic approach. Although it appears that both of them have had their meanings shifted. The meaning of *as-sā'ah* is only used in the Qur'an to demonstrate the certainty and nearness of the Day of Resurrection. It is distinct from some Hadith redactions, which use the *as-sā'ah* to refer to the death and destruction of a group. The Messenger of Allah made this change in meaning based on his ijtihad to divert the attention of the audience, who had repeatedly inquired about Allah's secrets.

Nonetheless, the transfer of meaning does not deviate in any way from the meaning of the Qur'anic redaction's substance. However, it must be acknowledged that several Hadith redactions explicitly contradict the meaning of the Qur'an. The *as-sā'ah* is interpreted in the same way that the Qur'an uses it to describe the Day of Resurrection. However, the meaning presented in some of the cited Hadith reports includes a detailed description of an event that is not mentioned in the Qur'an. Muslim millenarians frequently use such redaction to claim an event as one of the signs of the Last Day.

These hadiths typically describe end-of-the-world riots with political overtones, which Muslim *millenarians* refer to as redactions *al-fitan* or *al-malāḥim.* Some scholars have questioned the existence of this type of redaction. Many scholars rejected such reports, according to Muḥammad 'Abduh and Rasyīd Riḍā in *Tafsīr al-Manār*, because it was suspected that *syubhāt* or irregularities had been inserted. This practice is the source of the most widespread misinformation about Islamic teachings. This has been demonstrated by a number of people who have used it as a political narrative to secure material gains. In fact, they engaged in violence, murder, and war, causing damage to the Earth, and thousands of people arose from the prophetic sunnah due to such information, such as shooting an arrow from a bow.[56]

Maḥmūd Abū Rāya expressed a similar viewpoint in *Aḍawā' 'alā as-Sunnah al-Muḥammadiyya aw Difā' 'an al-Ḥadīṡ*. He was adamant that the Hadith reports about *al-fitan* and *al-malāḥim* were contradictory because how could the Prophet prophesy about things that did not contain *ulūḥiyya*, or fundamental teaching values, which certain groups tended to use in spreading political propaganda? Similarly, the Hadith redactions were dominantly transmitted in a meaningful way (*maknawī*), implying a high likelihood of errors in understanding or interpreting the text. As a result, the interpretation of it is prone to narrators' practice of insertion (*idrāj* or *ad-dakhīl*), both subjective explanations from them and explanations containing *isrā'liyāt* information.[57]

[56] 'Abduh and Riḍā', *Al-Manār: Tafsīr al-Qur'ān al-Ḥakīm*, Vol. 9, 416.

[57] Maḥmūd Abū Rāyah, *Aḍawā' 'alā as-Sunnah al-Muḥammadiyya aw Difā' 'an al-Ḥadīṡ*, 214-215.

According to researchers concerned with terrorism studies that Jihadist-extremism groups frequently use the concept of *as-sā'ah* to spread violent propaganda. The Jihadist-extremism groups claimed that the Prophet had predicted Muslims' victory at the end of time through the momentum of the war.[58] They are more likely to use the concept of *as-sā'ah* as propaganda narratives for specific political interests under the guise of exalting Allah's religion.[59] Volkhard Krech and Michele Dillon also claimed that the holy war narratives have trigger early symptoms of excessive religious fanaticism, making it vulnerable to triggering embryos of religious extremism.60 On the other hand, Ibn Khaldūn, expressed a different viewpoint in his two works, *Tārīkh Ibn Khaldūn* and *Muqaddimah*. He stated that future speculation stories would never succeed in reviving Muslim civilization, as Jihadist-extremism groups claim. According to Ibn Khaldūn, the rise of civilization necessitates a realistic view of reality, which can only be attained through arduous effort and a realistic mind. Hope based on mysticism is nothing more than a thinly veiled belief based on the tendency of '*Aṣabiyya*, or excessive fanaticism, toward certain ideologies. In the end, such beliefs, in the name of reductionist religious truth, only lead to marginalization.[61] However, numerous examples of such practices degrade Allah's religion by using it solely to legitimize violence. As a result, the narratives they represent appear to be at odds with the spirit of human social morality values, which are also part of Islam's fundamental teachings.[62]

In accordance with this, Charles Kimball clearly states in his introduction to *When Religion Becomes Evil: Five Warning Sign* that;

> "*Religion continues to inspire people to their highest and noblest best. Sadly, religion can and too often is also used as the justification for violent and*

[58] Mahfuh bin Haji Halimi and Muhammad Saiful Alam Shah bin Sudiman, "Religious Extremism," *Counter Terrorist Trends and Analyses* Vol. 13, no. 1 (2021): 112–17.

[59] A. N. Celso, "The 'Caliphate' in the Digital Age: The Islamic State's Challenge to the Global Liberal Order," *International Journal of Interdisciplinary Global Studies* Vol. 10, no. 10 (2015): 1–26.

[60] V. Krech, "Sacrifice and Holy War: A Study of Religion and Violence," in *International Handbook of Violence Research*, ed. Wilhem Heitmeyer dan John Hagan (Dordrecht: Kluwer Academic Publishers, 2003), 1005–1021. See also, Michele Dillon, "The Sociology of Religion in Late Modernity," in *Handbook of the Sociology of Religion*, ed. Michele Dillon (New York: Cambridge University Press, 2003), 3–15.

[61] 'Abd ar-Raḥmān bin Muḥammad bin Khaldūn, *Tārīkh Ibn Khaldūn: Al-'Ibar wa Dīwān al-Mubtada' wa al-Khabar fī Ayyām al-'Arab wa al-'Ajam wa al-Barbar wa Man 'Āṣarahum wa Żawī as-Sulṭān al-Akbar*, ed. Khalīl Syahādah (Beirut: Dār al-Fikr, 1988), 407-410. Baca juga, 'Abd ar-Raḥmān bin Muḥammad bin Khaldūn, *Muqaddimah Ibn Khaldūn* (Beirut: Dār al-Kutub al-Lubnānī, 1967), 322-327.

[62] Krech, "Sacrifice and Holy War: A Study of Religion and Violence.

destructive behavior among individuals as well as in local and national political processes."[63]

This statement demonstrates how humans, especially in today's modern era, expect religion to solve a variety of complex social problems. However, it appears that this hope will not be realized in its entirety, primarily if religion is consistently used to promote the political interests of certain groups. This type of religious image can become the source of a problem in human civilization's development.

Suppose the statement is also considered in line with a fragment of Karl Marx's controversial expression "Die religion... ist das opium des volkes," from A Contribution to the Critique of Hegel's Philosophy of Right, published in Paris in 1844. In that case, it should not be considered an exaggeration. Similarly, the titles of other philosophers' works, such as Christopher Hitchens's "*God Is Not Great: How Religion Poisons Everything*" published in 2007; Richard Dawkins's "*The God Delusion*" published in 2006; Sam Harris's "*The End of Faith: Religion, Terror, and the Future of Reason*" published in 2004; and many others. These works arose as a result of their dissatisfaction with religious groups who have exploited the name of religion for the sake of their ideological and political identities. As a result of this phenomenon, religion in modern society has lost its charisma. Indeed, Muslims have used eschatological messages as social-spiritual motivation in the area of *at-targīb wa at-tarhīb* since the early generations of Islam.

I. Conclusion

The difference in how the Qur'an and Hadith express *as-sā'ah* is not entirely due to a conceptual chasm. This occurs when Hadith reports containing *as-sā'ah* are read using a critical hermeneutic approach that elucidates the relationship between textual and historical contextual understanding. The Qur'an and Hadith both describe *as-sā'ah* as a destroying event, according to this investigation. Although all of the Qur'an's editors use it in the macro context of the Last Day's events, the Hadith narrations are in the micro context of individual (death) and group destruction. The context of the first audience confronted by each revelation narrative influences the scope boundaries. However, it cannot be denied that some Hadith narrations contradict the paradigm of the Qur'an in significant ways. The histories in question are hadith narrations, which contain detailed information about a specific object, place, and time in relation to the future or end-time speculation. Political (apocalyptic) nuance is usually present in such histories. The narratives of *al-fitan* and *al-malāḥim* are common in such narrations. This distinguishes it from the content of the Qur'an, which is limited to describing the events of the Last Day within the context of eschatology discussion.

[63] Charles Kimball, *When Religion Becomes Evil: Five Warning Sign* (New York: Harper-Collins Publishers, 2009), vii.

The emergence of the hadith reports *al-fitan* and *al-malāḥim* has the potential to cause conceptual gaps in Islamic theology's fundamental teachings. On the one hand, the Qur'an seeks to dispel the speculative and predictive tradition of predicting when the Day of Resurrection will arrive. On the other hand, some of the hadiths in the editorial actually lead to predictive nuanced information and emphasize political propaganda over human morality messages. However, using a critical hermeneutic approach, this research is still limited to the study of textual and contextual interpretation. The authenticity of the hadith reports suspected of contradicting the Qur'anic concept has yet to be determined in this study. In fact, a study of the opposition is necessary to determine whether the position of such hadiths truly comes from the Prophet or is merely a product of the next generation. As a result, this research suggests that the study be the next step for researchers interested in similar phenomena.

BIBLIOGRAPHY

'Abduh, Muḥammad, and Muḥammad b. Rāsyīd b. 'Alī b. Riḍā'. *Al-Manār: Tafsīr Al-Qur'ān Al-Ḥakīm*. IX. Kairo: Al-Hay'ah al-Miṣriyah al-'Āmmah li'l-Kitāb, 1990.

'Abduh, Muḥammad, and Muḥammad bin Rāsyīd Riḍā'. *Al-Manār: Tafsīr Al-Qur'ān Al-Ḥakīm*. Cairo: Al-Hay'ah al-Miṣriyah al-'Āmmah li'l-Kitāb, 1990.

'Iyaḏ, Al-Qāḍī Abū al-Faḍl bin. *Asy-Syifā' Bi-Ta'rīf Ḥuqūq Al-Muṣtafā*. Edited by 'Alī Muḥammad Al-Bajāwī. Beirut: Al-Kitāb al-'Arabī, 1984.

Ad-Ddīn, Ibrāhīm Syams. *Qaṣaṣ Al-'Arab*. Beirut: Dār al-Kutub al-'Ilimiyyah, 2002.

Al-'Uṡmānī, Sa'duddīn. *Al-Manhaj Al-Wasīṭ Fi at-Ta'āmul Ma'a Sunnah an-Nabawiyyah*. Cairo: Dār al-Kalimah, 2012.

Al-Asyqar, 'Umar Sulaimān. *'Ālam as-Siḥir Wa Asy-Syu'Ūżah*. Omman: Dār an-Nafā'is, 1997.

Al-Bukhārī, Muhammad b. Ismā'īl Abū 'Abdillāh. *Ṣahīh Al-Bukhārī: Al-Jāmi' Al-Musnad Al-Ṣahīh Al-Mukhtaṣar Min Umūr Rasūlillāh Ṣallallāh 'Alaih Wa-Sallam Wa Sunanih Wa-Ayyāmih*. Edited by Muḥammad Zuhair bin Al-Naṣīr. Vol. IV. Beirut: Dār Ṭawq wa al-Najāh, 2002.

Al-faḍl, Abū. *Masyārik Al-Anwār 'alā Ṣiḥāḥ Al-Āṡar*. Cairo: Dār at-Turāṡ, 2015.

Al-Farābī, Abū Ibrāhīm Isḥāq bin al-Ḥusain. *Mu'jam Dīwan Al-'Arab*. Edited by Aḥmad Mukhtār 'Umar. Cairo: Mu'assasah Dār asy-Sya'b, 2003.

Al-Ganī, 'Abd al-Khāliq 'Abd. *Ḥujjiyah As-Sunnah*. Beirut: Dār Al-Qur'ān al-Karīm, 1983.

Al-Ḥalabī, Abū al-'Abbās. *'Umadat Al-Ḥuffāż Fī Tafsīr Asyraf Al-Alfāẓ*. Edited by Muḥammad Bāsil 'Uyūn As-Sūd. Beirut: Dār al-Kutub al-'Ilmiyyah, 1996.

Al-Mubārakfūrī, Ṣafiyu ar-Raḥmān. *Ar-Raḥīq Al-Makhtūm*. Beirut: Dār Hilāl, n.d.

Al-Muqaddam, Muḥammad bin Ismā'īl. *Fiqh Asyarāṭ As-Sā'Ah*. Iskandariyah: Dār al-'Ālamiyyah, 2008.

Alibe, Muhammad Tahir, and Abdul Muiz Amir. "The Infallibility of the Prophet Muhammad PBUH As a Human Being (A Study of His Ijtihad)." *Jurnal Adabiyah* Vol. 19, no. 2 (2019): 137–56.

Aśīr, 'Abdul Karīm Asy-Syaibānī al-Jazarī Ibnu. *Al-Kāmil Fi at-Tarīkh*. Cet. IV. Beirut: Dār al-Kutub al-'Ilmiah, 2003.

Asy-Syarmān, Khālid Muḥmmad, and Sa'īd Muḥammad Bawa'inah. "Aḥadīṡ Al-Fitan Mafhūmihā Wa at-Taṣnīf Fīhā Wa Qīmatuhā Al-'Ilmiah Wa Qawā'id Fahmihā." *Al-Majallah Al-Urduniyah Fī Ad-Dirāsāt Al-Islāmiyah* Vol. 12, no. 4 (2016): 127–49.

Aż-Żahabī, Muḥammad Ḥusain. *Al-Isrā'liyāt Fi at-Tafsīr Wa Al-Ḥadīṡ*. Cairo: Maktabah Wahbah, 2000.

Az-Zamakhsyarī, Abū al-Qāsim Maḥmūd b. 'Amrū b. Aḥmad. *Al-Kasysyāf 'an Ḥaqāiq Gawāmiḍ at-Tanzīl*. Cet. III. Beirut: Dār Kitāb al-'Arabī, 1986.

Brown, Norman O. "The Apocalypse of Islam." *Social Text* 8, no. 1 (1983): 155–71. https://doi.org/doi: 10.2307/466329.

Celso, A. N. "The 'Caliphate' in the Digital Age: The Islamic State's Challenge to the Global Liberal Order." *International Journal of Interdisciplinary Global Studies* Vol. 10, no. 10 (2015): 1–26.

Cook, D. *Studies in Muslim Apocalyptic*. New Jersey: The Darwin Press, 2002.

Cook, David. *Contemporary Muslim Apocalyptic Literature*. New York: Syracuse University Press, 2005.

Cook, David. "Hadith, Authority and the End of the World: Traditions in Modern Muslim Apocalyptic Literature." *Oriente Moderno* 82, no. 1 (2002): 31–53.

Cook, Michael. "An Early Islamic Apocalyptic Chronicle." *Journal of Near Eastern Studies* Vol. 52, no. 1 (1993): 25–29.

———. "Eschatology and The Dating Tradition." In *The Formation of the Classical Islamic Word: Ḥadīth*, edited by Harald Motzki, Vol. 28., 217–41. New York & London: Routledge Publishing, 2016.

Darwich, Majed. "Ḍawabiṭ Al-Fataya 'inda Al-Fitan." *Al-Jinan* Vol. 7, no. 1 (2015): 11–30.

Dillon, Michele. "The Sociologyof Religion in Late Modernity." In *Handbook of the Sociology of Religion*, edited by Michele Dillon, 3–15. New York: Cambridge University Press, 2003.

Donner, Fred M. *Narrative of Islamic Origin: The Begining of Islamic Historical Writing*. Princeton: The Darwin Press Inc, 1998.

Duderija, Adis. "Evolution in the Concept of Sunnah during the First Four Generations of Muslims in Relation to the Development of the Concept of an Authentic Ḥadīth as Based on Recent Western Scholarship." *Arab Law Quarterly* Vol. 26, no. 4 (2012): 393–437.

Gharaibeh, Rohile. "Al-Ta'Ārud Aẓ-Ẓāhirī Bayn Al-Qur'Ān Wa as-Sunnah." *Majallah Al-Manārah Li Al-Buḥūṡ Wa Ad-Dirāsah* 23, no. 2 (2017): 95–126.

Halimi, Mahfuh bin Haji, and Muhammad Saiful Alam Shah bin Sudiman. "Religious Extremism." *Counter Terrorist Trends and Analyses* Vol. 13, no. 1 (2021): 112–17.

Ḥawwā, Muḥammad Sa'īd. "Manhaj At-Ta'āmul Ma'a Aḥādīṡ Al-Fitan Al-Mustaqbal." *Islamiyyat Al-Ma'Rifah* Vol. 22, no. 85 (2003): 15–53.

Hitti, Philip K. *History of The Arabs*. Cet. 10. London: Macmillah Education Ltd., 1989.

Khaldūn, 'Abd. ar-Raḥmān bin Muḥammad bin. *Muqaddimah Ibn Khaldūn*. Beirut: Dār al-Kutub al-Lubnānī, 1967.

———. *Tārīkh Ibn Khaldūn: Al-'Ibar Wa Dīwān Al-Mubtada' Wa Al-Khabar Fī Ayyām Al-'Arab Wa Al-'Ajam Wa Al-Barbar Wa Man 'Āṣarahum Wa Żawī as-Sulṭān Al-Akbar*. Edited by Khalīl Syahādah. Beirut: Dār al-Fikr, 1988.

Kimball, Charles. *When Religion Becomes Evil: Five Warning Sign*. New York: Harper-Collins Publishers, 2009.

Krech, V. "Sacrifice and Holy War: A Study of Religion and Violence." In *International Handbook of Violence Research*, edited by Wilhem Heitmeyer and John Hagan, 1005–21. Dordrecht: Kluwer Academic Publishers, 2003.

Lawson, Tood. "Duality, Opposition and Typology in the Qur'an: The Apocalyptic Substrate." *Journal of Qur'anic Studies* Vol. 10, no. 2 (2008): 23–49.

Mūsā, Asy-Syaṭibī Ibrāhīm bin. *Al-Muwafaqāt*. Cairo: Al-Maktabah at-Tijāriyyah al-Kubrā', 2008.

Rayah, Maḥmūd Abū. *Aḍawā' 'alā as-Sunnah Al-Muḥammadiyyah Aw Difā' 'an Al-Ḥadīṡ*. Cet. VII. Cairo: Dār al-Ma'ārif, 1994.

Roberge, Jonathan. "What Is Critical Hermeneutics?" *Thesis Eleven* Vol. 106, no. 1 (2011): 5–22.

Saleh, Yasein Mahdi. "Seditions, and Confronting Them in the Light of Islamic Thought." *Al-Adab Journal* Vol. 128, no. 128 (2019): 567–88.

Syamsuddin, Sahiron. *Heremeneutika Dan Pengembangan Ulumul Qur'an*. Cet. II. Yogyakarta: Nawasea Press, 2017.

Syuhbah, Muḥammad bin Abū. *Difā' 'an as-Sunnah Wa Radd Syubh Al-Mustasyrikīn Wa Al-Kitāb Wa Al-Mu'Āṣirīn*. Cet. II. Cairo: Mujammā' al-Buḥūṡ al-Islāmiah, 1985.

Zaidān, Jurjī. *Tārikh Ādab Al-Lugat Al-'Arabiyah*. Beirut: Dār al-Maktabah al-Ḥayah, 1978.

Zayd, Nashr Hamid Abu. *Mafhūm An-Naṣ: Dirāsah Fi 'Ulūm Al-Qur'Ān*. Beirut: Al-Markaz aṡ-Ṡaqāfī al-'Arabī, Dār al-Baiḍā,' 2014.

Qudus International Journal of Islamic Studies (QIJIS)
Volume 9, Number 1, 2021 (PP : 175-208)
https://journal.iainkudus.ac.id/index.php/QIJIS/index
http://dx.doi.org/10.21043/qijis.v9i1.9538

OBSERVING ISLAM WITH ETHICS: FROM HATRED THEOLOGY TO RELIGIOUS ETHICS

Aksin Wijaya
State Institute for Islamic Studies Ponorogo
asawijaya@yahoo.com

Suwendi
Syarif Hidayatullah State Islamic University Jakarta
suwendi@uinjkt.ac.id

Sahiron Syamsuddin
Sunan Kalijaga State Islamic University Yogyakarta
sahironsyamsuddin68@gmail.com

Abstract

The emergence of religious phenomena that lead certain Muslim groups in Indonesia to spread hatred (religious hate speech) became the primary rationale of this article. This phenomenon occurred because some Muslim groups consider their religious understanding to be the only actual theological truth while ignoring religious ethics in a religiously plural society. Therefore, some questions were raised: Firstly, what is the conceptual structure of Islam? Secondly, what does Islam teach its believers in regards to living together within the Islamic community and living among believers of other different religions? The method of ethics was employed to analyze the two research questions by describing, analyzing,

and criticizing the attitude of the Islamic movement, which spreads hatred. From this article, it is expected that Muslims should emphasize not only religious theological but also ethical truth. The findings are as follows: firstly, the conceptual structure of Islam comprises of threefold: Islam, Iman, and Ihsan, which culminate in Ihsan, Sufism, and ethics. Secondly, in regards to becoming a Muslim and embracing it among believers of other religions, Islam essentially relates its religious and theological truth to the religious ethic (the ethic of al-Qur'an), which combines three elements of ethics: God's, religious, and social ethics. The two latter ethics should always refer to God's affirmative ethics, for instance, with His Divine attributes of The Most Merciful and Just. God has mercy on human beings and treats all of them justly. Likewise, human beings essentially should do the same in relation to God and fellow human beings.

Keywords: Theology of hatred, religious ethics.

A. Introduction

This article is prompted by the emergence of religious phenomena that spread hatred (religious hate speech) and emphasize the theological truth while ignoring the religious ethics and ethics of religious plural context. This phenomenon of religious hate speech has occurred for a long time. It had become more lively since the Special Capital Region of Jakarta-Governor election in 2017 when a Christian candidate, Ahok (Basuki Tjahya Purnama), and Muslim candidates, i.e., Anies Baswedan and Agus Harimurti Yudhoyono, competed for each other. Regarding this, Ahok's political opponents used religious issues to gain public sympathy and, at the same time, undermined him as an incumbent whose reputation was still ahead in various opinion polls. The resistance began

with Ahok's accusation of being a religious blasphemer by establishing the National Movement to Safeguard the Indonesian Ulema Councils Fatwa GNPF-MUI. The GNPF-MUI movement initially appeared to protest the statement of the former Governor of DKI, Ahok, who was accused of insulting Islam because he used Al-Ma'idah verses 51 within his speech in Pulau Seribu in October 2016. In this case, Ahok intended to make people not be fooled by his political opponents who often used the Al-Qur'an in political events, including in regional head elections. However, this case was used as a weapon by his political opponents to attack Ahok as a religious blasphemer. From this phenomenon, the use of religious aspects in politics unexpectedly created hatred and violence instead of ethics and peace. Religion, especially Islam, teaches ethics, preaches peace, harmony, mutual help, as well as tolerance in social life, and absolutely rejects violence except in circumstances of necessity. However, the Al-Qur'an, as the holy book of Islam, contains various meanings, so that their understanding and belief in Islam depends on their understanding of the Al-Qur'an.

This hatred theology abolishes the religious ethics and ethics of living in a religiously plural society like Indonesia. It certainly damages religious ethics because it contradicts what was taught by the Prophet Muhammad, who stated: "I was sent to refine the good character of human beings." Also, he also stated: "The best believer is the one with best character (ethic)" (Madjid, 1994). It also undermines the ethic of living in a religiously plural society because the Republic of Indonesia acknowledges the plurality of religions (Islam, Protestantism, Catholicism, Hinduism, Buddhism,

and Confucianism) and even recognizes indigenous religions. With these two ethics, different believers can live peacefully, work together, cooperate, and support each other in the framework of The Unitary State of the Republic of Indonesia with its secular ideology of Pancasila and the plurality value as enshrined in its national slogan: *Bhinneka Tunggal Ika*.

State founders coined the term Republic of Indonesia (NKRI), and the one who coined the motto "Bhinneka Tunggal Ika" was Empu Tantular, a poet during the Majapahit Hindu kingdom (1293-1478) (Mpu Tantular, 2019). This motto signifies that Indonesia is a pluralistic nation in terms of race, ethnicity, class, and religion. However, a country needs not only a motto but also a nation's ideology and philosophy. According to Ismail (1999), ideology provides clarity of national identity, pride, and strength to inspire people to achieve social and political goals. It also becomes a dynamic driving force for the life of political organizations and institutions, and in the nation's life, ideology functions to unite the people in political organizations to carry out political actions objectively. The founders of this country were fully conscious of the importance of national ideology in the socio-political development of the Indonesian nation (Ismail, 1999).

After experiencing creative and innovative debates before Indonesia's independence, the state leaders finally succeeded in formulating the agreed state ideology: Pancasila (Ismail, 2003), a term that had been used long before by two famous masters who lived during the Majapahit kingdom under the leadership Hayam Wuruk, namely Empu Prapanca in his work *Negarakertagama* (Mpu Prapanca, 2018), and Empu Tantular in his work *Sutasoma* (Ismail, 2003; Mpu

Tantular, 2019). Therefore, maintaining the integrity of the Indonesian nation and state is mandatory. One of our tasks is to avoid hatred and violent acts in the name of religion by reinterpreting the concept of Islam in the Al-Qur'an.

The following article descriptively and critically discusses religious ethics in *Islam* by addressing two main problems: *First*, what is the conceptual structure of *Islam*? *Second*, how does *Islam* teach its believers about religion and live together among Muslims with various sects and other religious followers? In this case, the two questions are considered interconnected. Understanding the former might affect the understanding of the latter. For instance, if the understanding of the conceptual structure of Islam tends to be exclusively theological, the ethics of religious life is usually ignored. Consequently, an ethical method was employed because the above problem is not merely theological; instead, it is mainly related to the issue of Islamic ethics about religious life and how to live together with other religious communities. It is expected from the article that Muslims should emphasize not only religious and theological but also ethical truths.

Several works about Islamic ethics are available. Some scholars discuss its key terms in the Al-Qur'an, the relationship between ethics and Islamic law, the relationship between ethics and epistemology, and the relationship between Islamic ethics and the rest of the world. Among those discussing key terms of ethics in the Al-Qur'an are Riswani (2017), Halili (2017), and Al-Khatib (2017). Meanwhile, one of the scholars who wrote about the relationship between ethics, Al-Qur'an, and Islamic law includes El Fadl (2017). In the meantime, Al-Attar (2017) wrote a work about the relationship between

ethics and epistemology in the tradition of traditional classic Islamic thought. Siddiqui (1997) wrote a work about Islamic ethics and the shift of its vital meaning. Some authors wrote Islamic ethics and its relationships with the reality of the contemporary world, such as in the politics, social life, or international relation, such as Ghafran and Yasmin (2020), Liu (2011), Khan (1997), and Chaney and Church (2017). This article focuses explicitly on religious ethics and the way Muslims live together with other religious people in Indonesia, especially the ethics towards the government, fellow human beings, and the adherents of different religions.

Human beings are creatures who act and perform things. Regarding this, human attitudes can be assessed from many perspectives, either economics, politics, culture or and especially morality and ethics. From this latest perspective, humans' attitudes can be perceived from good and bad sides. However, these two sides are not related to a specific action but personalities. For instance, the Prophet Muhammad is a good teacher but not good at teaching. This expression implies two perspectives; the first part concerns morality, whereas the second part concerns his profession as a teacher. Morally speaking, he is a good man, but not quite as a teacher. This article, therefore, discusses his moral aspect (Bertens, 2011, 2017).

There are two interrelated terms in daily lives, including morals and ethics. These terms are slightly different yet interrelated. The term 'moral' can be used in two forms: an adjective with the same meaning as ethical and a noun that refers to values or moral norms upheld by a person or particular society that governs behavior. It can be stated that moral or morality is concerned with the good or bad behaviors

of human beings. In the meantime, the word 'ethics' refers to a noun with three interrelated meanings: 1) as values and moral norms, 2) as an ethical code, and 3) as knowledge about good and bad from a moral perspective. The last meaning essentially means a study about morality. Also, it refers to the philosophy of morality, philosophical ethics (Hariatmoko, 2003), or theory of ethics (Bertens, 2017).

Studies on the theory of ethics, according to Bertens (2011, 2017), consists of three categories; descriptive, normative, and metaethics. Descriptive ethic refers to the theory of ethics that merely describes a moral phenomenon without providing the practical judgment of goodness and badness of someone's behavior. Meanwhile, normative ethics, which is also known as philosophical ethics, attempts to locate the roots of basic values and norms and eventually raises judgment about good and bad. Metaethics, which is also known as the moral philosophy analytic camp, philosophically discusses the language context used in moral behavior, such as 'what is good, bad, just, obligatory, free, responsible, and many others' (Bertens, 2011, 2017).

These three categories of ethics theory were used to describe, interpret, and criticize the attitudes of some Islamic movements which recently commit violence and spread hatred on behalf of the religion. Therefore, the following discussion starts from a description of the conceptual structure of Islam to highlight how Islam not only relies on theological truth, let alone conveyed in full of hatred, but also the ethical truth. In this case, it was primarily founded on the latter. Later, the paper also discusses religious ethics and the way adherents of different religions coexist in Indonesia.

B. The Dimension of Ethics in Conceptual Structure

In discussing Islam, we will cover various aspects, including its origin, term, meaning, concept, and teaching. From its origin, *Islam* is revealed by God, who gave the name 'Islam,' not the name by others, and it does not use the name of its messenger like other cultural or human-created religions (Al-Maududi, n.d.). Conceptually, the term *Islam* contains two categories of meaning: Islam as an attitude of total submission to God, and Islam as a proper name which is a manifestation of submission attitude brought by each Prophet known as Sharia (Madjid, 2008; J. Rahmat, 2006). Indeed, *Islam* does not simply refer to a submission, but God guides it through His prophets and Holy scriptures, which is belief in God, hereafter, and good deeds (*al-'amal al-saalih*) (al-Baqarah:62) (Wijaya, 2019).

From the structure of its teaching, al-Quran, as the essential source of Islam, does not provide technical categorization and details about the conceptual structure of Islam. In this case, the ulama (Muslim clerics and intellectuals) and some Islamic sects make such things and provide details in many forms. The Shi'a, for instance, includes some elements into the conceptual structure of Islam, namely *tawhid, nubuwwah, imamah*, and *iman* (belief) in the day of resurrection and judgment (Al-Nafis, 2006). Mu'tazilah enumerates five elements: *tawhid, al-'adl, al-wa'du wa al-wa'id, al-manzila bayna al-manzilatayn,* and *al-amru bi al-ma'ruf wa al-nahyi 'an al-mungkar* (Al-Jabbar, n.d.). Likewise, some scholars individually make some technical categorizations and details: Islam as aqidah (creed) and sharia (regulation) by Mahmood Shaltoot, Islam as aqidah and haqiqah (knowledge)

by Mahmud Muhammad Thaha (Thaha, 2007), "Islam consists of Islam dan Iman" by Muhammad Shahrur" (Shahrur, 1996), "Islam as aqeedah (essential) and history (accidental)" by Abd al-Karim Shoroush (Shoroush, 2009b), "Islamku, Islam Anda dan Islam Kita" ("My Islam, Your Islam, and Our Islam) by Gus Dur (Abdurrahman Wahid) (Wahid, 2006), and I classify it into "Islam Theocentric and Anthropocentric" (Wijaya, 2013).

Meanwhile, *Ahl al-Sunnah wa al-Jama'ah* (Sunni), the mainstream branch in Islam, creates a technical category based on a hadith narrated by Umar ibn al-Khattab, as follows:

> "One day, a man appeared with exceedingly white clothes and exceedingly black hair. There were no signs of travel on him, yet we did not recognize him. He sat down in front of the Prophet, supported his knees against his, and placing his hands on his thighs. The man said, "O Muhammad, tell me about Islam." The Prophet said, "Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if you are able." The man said, "You have spoken truthfully." We were surprised that he asked him and said he was truthful. He said, "Tell me about faith." The Prophet said, "Faith is to believe in Allah, His angels, His books, His messengers, The Last Day, and to believe in providence, its good and its evil." The man said, "You have spoken truthfully. Tell me about excellence." The Prophet said, "Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you." The man said, "Tell me about the final hour." The Prophet said, "The one asked does not know more than the one asking." The man said, "Tell me about its signs." The Prophet said, "The slave girl will give birth to her mistress, and you will see barefoot, naked, and dependent shepherds

> compete in the construction of tall buildings." Then, the man returned, and I remained. The Prophet said to me, "O Umar, do you know who the questioner was?" I said, "Allah and his messenger know best." The Prophet said, "Verily, he was Gabriel who came to teach you your religion" (Al-Shahrashtani, 1961; Muslim, 2001).

On the basis of this hadith, many Sunni ulamas categorize Prophet Muhammad's Islamic teachings into three elements; *Islam*, *iman,* and *ihsan,* which were later dubbed as the Islamic trilogy. Indeed, it seems that there is compartmentalization among the definition of each term as if they are separate. However, Nurcholish Madjid argues that the three concepts are interconnected and complementary. *Islam* (the submission to God) is meaningless or nonsensical without *iman* (belief), and the perfect *iman* will not be achieved without *ihsan* (performance of good deeds). Likewise, *ihsan* is also impossible without *iman*, and *iman* should always be accompanied by *Islam*. Of the three elements, *ihsan* is the ultimate Islamic identity of a Muslim as illustrated in al-Nahl: 90, al-Bayyinah: 5, and al-Baqarah: 178 (Azzam, n.d.; Madjid, 1994).

Sunni ulama canonizes the Islamic trilogy and provides a lengthy explanation about them, creating three Islamic knowledge: theology, Islamic jurisprudence, and Sufism. These three disciplines are indeed interrelated and complimentary, but certain groups contradict them. They insist that theology and Islamic jurisprudence are Islamic (Reda, 2019), whereas Sufism is considered a foreign influence. Moreover, certain extreme groups, like Khawaarijii-Wahhaabii (Wijaya, 2018), go further as they even say that Islamic jurisprudence

and Sufism are considered foreign imports. These groups emphasize the dimension of *iman* (system belief), which is mainly *tawhid* (monotheism) of this trilogy, and assert it as the essence of Islam (Shahrur, 2014; Taymiyah & Al-Wahhab, 1991). Muhaḥmmad ibn 'Abd al-Wahhāb, the main mastermind of this Wahabi movement group, divides the *tawhid* into three aspects; *uluhiyah*, *rububiyah,* as well as *asma'* and *sifat* (Taymiyah & Al-Wahhab, 1991). Of the three elements, the *uluhiyah* is the most emphasized that becomes the parameter of a Muslim's religiosity (Al-Wahhab, 1969), while the other two are relegated if not ignored.

The consequence of this simplification or the reduction of Islam to this *uluhiyyah* is that Sufism becomes obscure under the other two disciplines. Moreover, the Sufis and philosophers who practice Sufism occasionally proposes controversial thoughts which is/are contradictory to the jurists and theologians. Furthermore, they are often accused of being unorthodox, idolaters, innovators, heretics, infidels, apostates and actors who destruct Islam.

Meanwhile, while some ulama differentiate between *tasawwuf* (Sufism) and *Akhlaq* (ethic), others consider them similar. The difference, however, is very subtle, in which Sufism is more general than ethics. Every practitioner of Sufism is ethical, but not every ethical person is practicing Sufism (Milkiyan, 2013). This is because Sufism emphasizes building spiritual relationships with God while practicing ascetic in this world. Meanwhile, ethics refers to social interaction in this world. It can be stated that Sufism is vertical as well as horizontal in nature, whereas ethics is only horizontal. It means that both are interrelated, in which ethics becomes

part of Sufism so that the term 'ethical Sufism' emerges. Al-Ghazali's *Ihyaa'u Uluumiddiin* discusses Sufism and ethics at the same time (Quasem, 1975).

Likewise, some differentiate between *Akhlaq* and ethics based on their sources and methods, and some others consider them identical after identifying the contents and purpose (Zaqzuq, 1983). Ethics originates from a Greek philosophical tradition known as philosophical civilization, while *Akhlaq* is from Arab-Islam, a text-driven civilization (Zaqzuq, 1983). Both concepts speak about values, norms, as well as good and bad, from the perspective of personality. Because of historical processes, ethics was adopted and connected with *Akhlaq* thought in Islam (Bertens, 2011, 2017; Suseno, 2010) so that it became more profound and even united, as reflected in Ibn Miskawayh's work entitled *Tahdzib al-Akhlaq* (Aristotle, 2008; Miskawaih, 2011). However, both terms are used interchangeably by Muslim scholars. Some still use *akhlaq*, and others prefer ethics. Quasem (1975) wrote about al-Ghazali's thoughts on ethics entitled *the Ethics of al-Ghazali: A Composite Ethics in Islam*, while Fakhry (1996) reviewed the thoughts of Muslim scholars in his book entitled *Ethical Theories in Islam*.

In Indonesia*, tasawwuf, akhlaaq,* and ethics are studied and practiced daily only in traditional pesantren (Islamic traditional boarding schools). Some studies that are among the most extensively studied works are *Ihyaa'u Uluumiddiin, al-Ta'liim wa al-Muta'alliim, Washaya al-Abaa' li al-Abnaa'", al-Akhlaq li al-Banaat, Irshaad al-'Ibaad, Naṣaa'iḥ al-'Ibaad,* and *al-Adhkaar* (Bruinessen, 2015)*.* Therefore, in many pesantrens, the practices of *tasawwuf*, *akhlaaq,* and ethics are

considered more important than theoretical understandings. Regarding this, simple living, *akhlaaq,* and ethics constitute the manifestation of knowledge. A well-known slogan among the community in pesantren about this is "*al-'Ilmu bilaa 'Amalin, ka al-Shajari bilaa Thamarin,"* which means knowledge without application is like a tree without fruits. The application is in the form of a simple life and a practice of ethics. The pesantren students, known as *santri*, live a simple life in terms of food and clothing. The respect of *santri*s toward each other, to the fellow *santri*s, their *ustadz* (teachers and seniors), and *kyai* (the owner/grandmaster of pesantren) reflect the teaching of what they learn in *Akhlaq* treatises written by great ulamas. Furthermore, they do not act rudely, express hatred speeches, hoaxes, and lies in pesantren.

The opposite situation happens in the circle of Khawaarijii-Wahhaabii and Islamists who ignore *tasawwuf*, *akhlaaq,* and ethics. In this case, they commit violence, whether physical, verbal, or written, by spreading hatred, lies, provocation or agitation, slander, misogynic views, data manipulation through hoaxes, and other means. All of the acts are justified through religious proofs, for instance, some verses in the Al-Qur'an that urge killing of infidels (e.g., Q. al-Taubah: 5, dan al-Baqarah: 2) and hadith of the Prophet stating that: "I am sent to kill human until they testify there is no god but Allah and that Muhammad is the messenger of Allah, perform *salaah* (prayers) and pay the zakah (alms). If they do the command, their lives and properties will be saved because they have become Muslims, and of their matters belong to God" (Umar, 2019). For this reason, presenting Akhlaq and ethics as part of the Islamic trilogy becomes of the utmost importance.

C. Religious Ethics in Islam

As illustrated in Al-Quran: al-Anbiya' verses 107 (see also Yaqut, 2009), it is stated that "We sent thee not save as a mercy for the peoples." On the other hand, a hadith of the Prophet says: "I was sent to this world to refine good *Akhlaq* (ethic)." The two statements from the two primary religious texts are interrelated in the form of causality. Regarding this, *Akhlaq* necessitates mercy because it is a personal quality, while mercy is a consequence of personal quality, which is actualized in behavior. Personally, the Prophet Muhammad is the reflection of noble *Akhlaq* qualification which the Al-Qur'an states as "khuluqun 'aziim", (outstandingly high standard of moral) (al-Qalam: 4) (Al-Dimasqi, n.d.), and Aishah, his beloved wife stated that the Prophet's *Akhlaq* is Al-Qur'an (Azzam, n.d.). Although *Akhlaq* qualification is embedded within his personality, the Prophet Muhammad never stopped asking God to refine his *akhlaaq*, and prevent him from corrupt *Akhlaq* (Al-Dimasqi, n.d.). During his lifetime, the Prophet Muhammad never detached *Akhlaq* in all aspects of his life, from private matters such as table manners, dressing and sleeping etiquette (Al-Dimasqi, n.d.) to social matters with fellow human beings, including believers of different religions, both in times of peace and war (Al-Sirjani, 2011a, 2011b; Yaqut, 2009). Since *Akhlaq* is highly respected in Islam, Prophet Muhammad states: "The finest believer is the one with the finest *Akhlaq* (ethic)" (Al-Khauli, n.d.; Madjid, 1994). Among the Qur'anic characteristics of *Akhlaq* include doing just, performing good deeds, keeping promises, being honest and patient (Azzam, n.d.), being humble and not arrogant (al-Furqan: 63).

According to Izutsu (1993), there are at least three categories of *Akhlaq* or ethics in the Al-Qur'an, namely the ethics of God, religious, and social ethics. The last two is known as humans' ethics. God's ethics refers to the ethical characters of God, such as Most Merciful, Most Just, and many others that usually become the objects of study for sufis and theologists. With those affirmative characters, God always has His mercy on humans and treats them justly. Religious ethics refers to humans' responses toward God's ethical response in interacting with humans (Izutsu, 1993). For instance, because God always treats humans with mercy and justice, humans must respond to it by gratitude, obedience, and submission to God (Izutsu, 1993, 1997). In contrast, social ethics are social values and norms which govern human interaction. Furthermore, social ethics also reflect God's ethics. In this case, since God is always merciful and just to humans, humans should treat fellow human beings accordingly.

The three forms of Islamic ethics, according to Izutsu (1993), are interrelated. Regarding this, two human ethics, i.e. the religious ethic and social ethics, characterize God's ethics since the Islamic worldview (Al-Qur'an) is theocentric. Therefore, the two human ethics reflect God's ethics, except God's ethics, which come negatively, such as the Most Avenger. With the negative ethical character, God has the right to avenge humans who fail to praise, observe, and submit to Him. According to Hammad (2010), the avenge of God may take the form of direct punishment in this world, like what happened in the ancient community (Bani Israil), and in the hereafter against the sinful *ummah* of Prophet Muhammad (Hammad, 2010; Wijaya, 2018). Therefore, human ethics, either religious

or social ethics, cannot follow or take over this type of God's ethics. Thus, humans cannot avenge fellow humans, let alone force others to submit to them (Izutsu, 1997), like what the Pharaoh did during the Prophet Moses period .

The three forms of Al-Qur'an's ethics have actually become the reference in Indonesia's religiously plural society. They might be different in many respects, but are still in one nation, Indonesia. This difference is Sunnah Allah or God's destiny because God wishes the difference among human beings. Human beings do not have the right and power to reject differences, including religious differences (Hanna, 2005). Therefore, Muslims should respect differences and ethically relate to fellow human beings, including those with different religions (Q. al-Mumtahanah: 8).

However, because of a few irresponsible Muslims who emphasize theological and exclusive truth, the political form of unitary nation, Pancasila as state ideology and plurality in Indonesia are frequently challenged. They do not only reject all of the differences but also launch terror to those who accept the secular political arrangement and its consequences. As a result, conflict is due in a matter of time. From the perspective of ethics, such problem remains in question.

Again, it lies in the way Muslims perceive the conceptual structure of *Islam*. As mentioned, there are differences in understanding the conceptual structure of Islam among those emphasizing the theological dimension (*tawhid*), while ignoring the other two dimensions (*Islam* and *ihsan*) or theology and Islamic jurisprudence. On the other hand, Sufism (ethics) groups acknowledge the harmony of the Islamic trilogy and the trilogy of Islamic knowledge. In

my opinion, the Islamic trilogy is complementary, and the difference is a matter of their application, ,for instance, the difference between theological truth (*tawhid*) and *tasawwuf* (*Akhlaq* and ethics). In this case, theological truth deals with the right and wrong in mind and belief, so that it is theoretical in nature, whereas *tasawwuf*, *akhlaaq,* and ethics discuss the positive and negative aspects of someone's deeds. Thus it is theoretical and practical at the same time (Zaqzuq, 1983).

Because it is theoretical, the theological truth contains two possibilities when applied in real life. Firstly, it might be suitable for all contexts of time and space, such as the idea of monotheism, and the obligation to perform *salaah* (prayer). Secondly, it might only be appropriate for a particular time and space, such as the style of clothing. In this sense, ethicss is needed to convey the truth that ethics requires thinking, whether a truth is applicable in certain times and spaces. If the answer is no, a position and wise strategy in conveying the truth are necessary. Ethics in conveying truth is not always identical among Indonesians, Arabs, and Westerners. If the Arabs communicate in uncompromising and purificative language, Westerners might present it rationally. In the meantime, Indonesians do it politely and elegantly that follow the local custom.

The importance of ethics in conveying the religious theological truth can also be viewed from the concept of ethics itself. Nevertheless, there are many concepts that scholars offer, by which each concept has the same essence and purpose that is moral behavior. Some suggest that *Akhlaq* and ethics are preordained to be good. This ordainment law is based on the assumption that because humans are

equipped with reason, it plays an essential role in ethical thought. It seems an unwritten law that reason knows. Thus, human preordainment becomes the fundamental norm for human behavior. As a result, humans who act in accordance with preordainment are morally good. Otherwise, an act that opposes preordainment is considered morally bad. Many aspects are related to this theory, such as the prohibition of lying. In terms of preordainment, communication between humans should be based on honesty, which is considered good because it is preordained. If there is a lie in a person's communication, however, it means they have contradicted with preordained law (Bertens, 2017).

Ethics also has an imperative categorical nature, which is a command to do good without any condition. A deed is morally good when it is performed out of obligation. In contrast, a deed is morally bad if one is doing something prohibited. This theory is not about the implication of moral action. What matters is the command to do it without any condition, which Kant (1785) calls imperative categorical. For instance, respecting others' rights is a command. In contrast, taking others' rights is against the command. Thus, an act of respecting other's rights is morally good, and this act is called an ethical and moral act. That is the opinion of 'de-ontological' ethics. Ethical or moral acts certainly provides positive things and benefits for others. Thus, each person needs to maximize the effort of providing useful things and benefits so that it belongs to the community collectively (Hazlitt, 2003). This is the moral and ethical foundation of utilitarianism. The three ethical theories can be essentially combined mainly in conveying the truth. The truth should be conveyed with ethics so that the effect of the truth does not contradict the

preordained ethical good itself. As a result, the truth may bring benefits to the community at large (Hazlitt, 2003).

Therefore, an attitude of a group of people in a radical religious organization that often commit violent acts to convey its theological truth changes the original function of religion from guidance and mercy to spread peace to a hatred preacher which Umar (2019) coined as religious hate Speech. In addition, this attitude is against its own preordainment as an ethical creature. Furthermore, their action is considered a form of religious hypocrisy (Izutsu, 1993) because their speech and action are different compared to what is in their heart and Islamic teaching. In this case, they always use religious symbols in their speech and action, however, their hearts are filled with hatred, which is prohibited by religion. They often claim to be defenders of Islam and uphold the unity of Islam. Yet, they destroy Islam and the relationship between believers of different religions in Indonesia. They promise not to commit violence yet consistently do so because violence, hatred speech, hoax, and slander become a fundamental part of their ideology (Al-Khauli, n.d.).

D. Coexistence Ethic among Believers of Different Religions in Indonesia

The following discussion focuses on three forms of social ethics in social life in Indonesia: (1) ethics toward political authority; (2) ethics toward believers of different religions; and (3) ethics among Muslims. Besides showing the theoretical form of Islamic social ethics, this discussion is also expected to be a national life guide for Muslims who live in Indonesia with a principle of unity in diversity.

1. Ethic toward the Authority

Politics is a high virtue because it has a good purpose: to realize prosperity for people (Aristoteles, 2004). However, because political power lures many people, sometimes people in charge forget their duties: creating policies that usher to public benefit. In this regard, citizen participation comes to play, especially intellectuals, to check and balance so that the authority works according to their duties and responsibilities.

Criticizing government is a risky business, especially if the government is an authoritarian regime. As a consequence, critics can be done fiercely and revolutionary, or elegantly. Fierce and revolutionary critique usually leads to casualties and tends to create new problems because it will be met with retaliation from the opposing sides and will make a cycle of harmful actions from both sides. An intelligent strategy should be applied in launching critique towards the authority to achieve a goal without creating new problems. This can be in the form of advice because Prophet Muhammad once said: "al-Din al-Nashihatu" (religion is advice) (Aristoteles, 2004). The second method was performed by great Muslim scholars in their time, namely Baydaba and his work, *Kalilah wa Dimnah* (Baydaba, 2004), and al-Ghazali with his work, *al-Tibr al-Masbuuk fii Nasiihatil Muluk* (Al-Ghazali, 2001). These works contain moral and philosophical advice for the authority.

Baydaba (2004) is an Indian philosopher who flourished in the 3rd Century CE and lived under a dictatorial king of Dabsalym. People were restless about

this and complained about him to Baydaba. The wise philosopher asked his students to give suggestions about the matter because he intended to visit the king. Fierce debates were exchanged in the meeting, especially as they imagined what would happen when the philosopher met the king. However, meeting the king was deemed the correct method to convey the critique.

As the philosopher met the king, he kept silent before the King Dabsalym allowed him to speak. This attitude represented wisdom and respect to King Dabsalym, even though the king was a tyrant. After that, the king asked the philosopher about his intention. As Baydaba expressed that people complained about the king's attitude and intended to advise the king so that he would return to be a good king, the king was furious and put the philosopher into jail. However, in the end, the king accepted the advice and asked the philosopher to assist him in fixing the situation. In addition, conveyed in an exemplary manner, ethical and morally sound, Baydaba delivered his advice using fables and animal allegory to avoid the king's fury. Since then, the king always ruled the kingdom wisely, without any casualty or hatred.

Meanwhile, al-Ghazali, an influential Muslim scholar among Sunnis, successfully criticized, downplayed, and crushed philosophers with his work *Tahaafut al-Falaasifah*. At the same time, he revived the religious knowledge using his another monumental work *Ihyaa'u 'Uluumiddiin* that was also used to launch his critique toward Muslim authorities using religious advises. The works were written in Persian and directed

to Muhammad Ibn Malik Shah al-Shaljuk. Regarding this, allegories, tales, parables, and words of wisdom were used by great thinkers.

For instance, al-Ghazali cited Aristotle, in which he narrated a dialog of Aristotle with a person. Aristotle was asked: "Who should be called as a king besides God?" he replied: "Whomever you find him as equipped with these characters even though he is naked. They are knowledge, justice, philanthropy, humility, compassion and so forth. That person will certainly become a king because of God's protection, the light of his consciousness, his purity, his aptitude, knowledge, prioritizing public interests, respecting the ancestors and the nation generated by the ancestors to him. Therefore, they are kings and sultans" (Al-Ghazali, 2001). These words of wisdom give enlightening advice regarding the importance of those values for kings.

From those two intellectuals who were born from different civilizations, it can be concluded that criticizing an authority is not always conducted in bad-mannered and revolutionary methods, showing hatred, moreover using religion. Instead, it can be done wisely by giving a bit of lenient advice employing parables, allegories, fables like Baydaba did, or using parables, words of wisdom like al-Ghazali did. In addition, the Prophet Muhammad also suggested that religion provide advice. It is also stated in the Al-Qur'an that advice should be conveyed wisely in the most exemplary dialog.

2. Ethics to Adherents of other Religions

In Indonesia, the state acknowledges six religions and some indigenous religions, though Judaism is not included. Because this article discusses the Al-Qur'an from the beginning, the following discussion presents Judaism and Christianity. The explanation of the Al-Qur'an about these two religions can become the analogy for adherents of different religions in Indonesia.

Judaism, Christianity, and Islam are basically originated from the same source, the God Almighty. They bring identical teachings, namely monotheism. They also acknowledge Abraham as their theological father. The trio is known internally as Abrahamic Religions or Religions of heaven. Therefore, the trio have similarities in their fundamental principles, either in aqidah (creed) or sharia (regulation). The difference between each faith lies within certain aspects of *furuu'iyah* (the do's and don'ts), but only a few (Husawi, 1999; Raisuni, 2010). The unified concept of the Abrahamic religions results in a unified concept of community of believers (al-Anbiya':92) (see also Donner, 2015; Madjid, 2008). For that reason, the Al-Qur'an takes an appreciative-critic form of relationship, either theologically or ethic-humanistically, with the adherents of Judaism and Christianity.

Firstly, theologically speaking, the Al-Qur'an accepts and respects the prophets of God before Muhammad. The Al-Qur'an acknowledges them and even mentions the names of prophets for other communities, especially the 25 prophets mentioned in the Al-Qur'an, more often than mentioning the name of Prophet Muhammad (Shoroush,

2009a). Al-Qur'an considers the belief of those prophets and their holy scriptures as elements of the pillar of the Islamic creed (according to general understanding among Muslims) (al-Baqarah: 136). In addition to confirming stance, Al-Qur'an also positions itself as a successor (al-Baqarah: 41, 91 and 97, Ali Imran: 50, al-Nisa': 47, al-Maidah: 46 and 48, Fatiir: 31, al-Ahqaf: 30, and al-Saf: 6). Indeed, Al-Qur'an remains critical about the sharia of those prophets and their scriptures by accentuating its position as the "evaluator." Moreover, it also sometimes condemns the behavior of people of the book who alter some or all of the contents of the scriptures, which caused deviation from the original creed (al-Baqarah: 75, Ali Imran: 78, al-Nisa': 46, al-Maidah: 13, dan 41) (Summa, 2004).

Secondly, from an ethical-humanistic point of view, the Al-Qur'an requires the Prophet Muhammad to maintain a good relationship with believers of other religions (al-Mumtahanah: 8). One of the manifestations of a good relationship is da'wa (preaching to *Islam*) (Safi, 2011) to them wisely by giving advice and maintaining dialog with a suitable method (al-Nahl: 125) (Fatani, 2006). The Al-Qur'an suggests using appropriate words in dialogue with the opposite side, including when addressing infidels and polytheists (Saba': 24-25), in social and theological matters (Qardawi, 2004; Yaqut, 2009). Moreover, to infidels who clearly do not believe in God, the Al-Qur'an prohibits Muslims from insulting their gods because if they do so, those infidels will bite back by insulting Muslims' God (al-An'am: 108). The Al-Qur'an also commands the Prophet Muhammad and Muslims

to say: "You shall have your religion, and I shall have my religion" (al-Kaafirun: 6) (Qardawi, 2004). Furthermore, the Prophet Muhammad is also commanded to treat them gently and gracefully so that they are requested to speak in "kalimatun sawaa" (meeting point or common terms) not to distance from him (Ali Imran: 159).

The Prophet Muhammad set a good example to his wife about dealing gently with other people, including those from different religions. Once a Jew came to the Prophet by saying "*al-saamu alayka*" (peace upon you), and the Prophet replied, "*al-salaamu alaykum"* (peace upon you too). When 'A'isyah answered them with the same answer, "*al-saamu alaykum*" (woe upon you), the Prophet rebuked her and asked her to answer their greetings using a soft language that would not offend them. The Prophet's wife responded to him, "O Prophet, didn't they say: '*al-saamu alayka'*?". To his wife, who seemed to still believe in her attitude, the Prophet answered by using a questioning tone, "Did you not hear my answer, 'A'isyah"? (Al-Sirjani, 2011b).

The Al-Qur'an also encourages Muslims to use terms that are not insensitive to other people even though the expression is true, for instance, the designation of "kaafir" (infidel). Although the al-Qur'an designates them as kafir (al-Tahrim:7 and al-Kaafirun:1-6), Yusuf al-Qardawi suggests not to use the term of the context of a plural nation. Instead, other terms like non-Muslim (*ghayrul muslim*) are used because the term kafir has many meanings. Alternatively, the term citizen is more neutral to denote adherents of other religions as a minority group in a

Muslim majority country like Indonesia. Correspondingly, it is advised to use the term "humanitarian brotherhood" (*ukhuwah insaaniyah*) to designate citizens with different religions, because essentially, they are humans, creatures of the same God (al-Hujurat: 13) and from the same element "nafsun waahidah" (a single being) (al-Nisa': 1) (see also Qardawi, 2004).

3. Ethics toward Fellow Muslims

The Al-Qur'an states that Muslims are the best community because they carry out obligations and avoid prohibitions (Ali Imran: 110) (Al-Dimasqi, n.d.). Therefore, the Al-Qur'an commands Muslims to become uniting people (Al-Khauli, n.d.). A hadith stated by the Prophet emphasizes that the believers are brothers and sisters. In this case, if a Muslim hurts, the rest feel the pain. Therefore, the believers must not be cruel (zalim) to fellow Muslims; instead, they must help each other (Al-Khauli, n.d.). Likewise, they essentially love each other (Al-Khauli, n.d.). A Muslim cannot be reckoned a perfect believer until they love the fellow believers as they love themselves (Al-Khauli, n.d.).

Correspondingly, a Prophet's hadith defines a true Muslim as "The person whom fellow Muslims are freed from his or her bad mouth and action." If a Muslim meets fellow Muslims, it is advisable to say salam (Islamic greeting) "assalamu'alaikum." This greeting is a supplication in the form of word and action, which means "may peace be upon you." Heaven is hailed as "*daar al-salaam*", or a home for peaceful people who act peacefully

and spread peace to others. Therefore, it is not allowed for a Muslim to hurt fellow Muslims by calling anyone that has a different religious opinion, organization, and political orientation as *kaafir* (infidel), *thaghut* (devil), *mushrik* (polytheist), *bid'ah/*innovator (create something without precedence), heretic, *cebong* (tadpole), *jancuk* (insult), *bajingan* (crook), and other hate expressions that disrupt the unity among Indonesian Muslims.

E. Conclusion

In conclusion, several aspects have been discussed in this paper. Firstly, the paper discusses the conceptual structure of Islam, consisting of the trilogy of *Islam*, *iman*, and *ihsan*, that culminate in *ihsan*, *tasawwuf, akhlaaq,* and ethics. Secondly, in the context of religious lives and the coexistence with the adherents of other religions, Muslims essentially relates the theological truth onto religious ethics (the ethics of the Al-Qur'an), which combines three elements of ethics: God's, religious, and social ethics. The last two ethics should refer to God's affirmative ethics, such as His attributes of Most Merciful and Most Just. In this case, God has mercy on and treats humans justly. Likewise, it is essentially applied to humans' ethics in their relationship with God and fellow human beings. In addition, because God gives His blessing and loves human beings, humans actually serve sincerely to God. Meanwhile, in fulfilling their duties as caliphs, humans must act kindheartedly, promote brotherhood and harmony, help each other, and avoid hatred, as well as physical and non-physical violence.

References

Al-Attar, M. (2017). Meta-ethics: A quest for an epistemological basis of morality in classical Islamic thought. *Journal of Islamic Ethics*, *1*(1–2), 29–50. https://doi.org/10.1163/24685542-12340003

Al-Dimasqi, M. J. al-Q. (n.d.). *Mau'idah al-mukminiin, min ihyaa'i uluumiddiin*. Maktabah al-Hidayah.

Al-Ghazali. (2001). *Etika berkuasa: Nasihat-nasihat Imam al-Ghazali, trans. Arief B. Iskandar*. Pustaka Hidayah.

Al-Jabbar. (n.d.). *Sharhu usul al-khamsah*. Maktabah Wahbah.

Al-Khatib, M. (2017). Ayat al-akhlaaq: Su'al Akhlaq 'inda al-mufassiriin. *Journal of Islamic Ethics*, *1*(1–2), 83–121. https://doi.org/10.1163/24685542-12340005

Al-Khauli, M. A. al-A. (n.d.). *Al-Adab al-Nawawi*. Daar al-Fikr.

Al-Maududi, A. al-A. (n.d.). *Mabaadi' al-Islam*. Al-Maktabah al-Islaami.

Al-Nafis, A. R. (2006). *Al-shi'ah wa al-tashyyi' li ahli bayt*. Maktabah Shuruuq al-Dawlah.

Al-Shahrashtani. (1961). *Mu'assasah al-mukhtaar*. TP.

Al-Sirjani, R. (2011a). *Fann al-Ta'amul al-Nabawi Ma'a Ghayri al-Muslimiin* (4th ed.). Cairo: Daar al-Kutub al-Mishriyah dan Aqlaam.

Al-Sirjani, R. (2011b). *Mustaqbal al-nasaraa fii al-dawlah al-Islamiyah*. Dar al-Kutub al-Misiriyah.

Al-Wahhab, M. bin A. (1969). *Kitaab al-tawhiid alladhi huwa haqqullah 'alaa al-'abdi*. Daar al-'Arabi.

Aristoteles. (2004). *Sebuah kitab suci etika, Necomachean ethics, trans. Embun Kenyowati*. Teraju.

Aristotle. (2008). *'Ilm al-Akhlaq ilaa nicomachean*. Al-Hai'ah al-Mishriyah al-Amah li al-Kitab.

Azzam, A. al-W. (n.d.). *Akhlaq al-Qur'an*. Maktabah al-Nur.

Baydaba. (2004). *Kalilah wa dimnah: Fabel-fabel allegoris, trans. Wasmukan*. Pustaka Hidayah.

Bertens, K. (2011). *Etika* (11th ed.). Kanisius.

Bertens, K. (2017). *Pengantar filsafat*. Kanisius.

Bruinessen, M. van. (2015). *Kitab kuning, pesantren dan tarekat* (2nd ed.). Gading.

Chaney, C., & Church, W. T. (2017). Islam in the 21st century: Can the Islamic belief system and the ethics of social work be reconciled? *Journal of Religion & Spirituality in Social Work: Social Thought*, *36*(1–2), 25–47. https://doi.org/10.1080/15426432.2017.1311246

Donner, F. M. (2015). *Muhammad dan umat beriman: Asal usul Islam, trans. Syafaatun al-Mirzanah*. Gramedia.

El Fadl, K. A. (2017). Qur'anic ethics and Islamic law. *Journal of Islamic Ethics*, *1*(1–2), 7–28. https://doi.org/10.1163/24685542-12340002

Fakhry, M. (1996). *Etika dalam Islam, trans. Zakiyuddin Baydhawi*. Pustaka Pelajar dan Pusat Studi Islam Muhammadiyah Surakarta.

Fathani, I. L. (2006). *Al-Islaam diin al-salaam* (2nd ed.). Ja'iyah al-Salaam bi Kulliyah al-Islaamiyah Jala.

Ghafran, C., & Yasmin, S. (2020). Ethical governance: Insight from the Islamic perspective and an empirical enquiry.

Journal of Business Ethics, *167*(3), 513–533. https://doi.org/10.1007/s10551-019-04170-3

Halili, A. (2017). Mafhuum al-birru wa al-manzuumah al-akhlaaqiyah al-Qur'aniyah: Al-bun'yah wa al-siyaaq. *Journal of Islamic Ethics*, *1*(1–2), 122–157. https://doi.org/10.1163/24685542-12340006

Hammad, M. A. al-Q. H. (2010). *Al-Haakimiyyah*. Daar al-Saaqi.

Hanna, M. (2005). *Menyongsong yang lain, membela pluralisme, trans. Guntur Romli*. Jaringan Islam Liberal.

Haryatmoko. (2003). *Etika politik dan kekuasaan*. Bandung: Kompas.

Hazlitt, H. (2003). *Dasar-dasar moralitas, terj. Cuk Ananta Wijaya*. Pustaka Pelajar.

Husawi, A. al-R. bin A. al-J. S. (1999). *Minhaj al-Qur'an al-karim: Tathbit al-Rasul wa takrimihi* (2nd ed.). Daar al-Dzakhair/Muassasah al-Rayyan.

Ismail, F. (1999). *Ideologi, hegemoni dan otoritas agama: Wacana ketegangan kreatif antara Islam dan Pancasila*. Tiara Wacana.

Ismail, F. (2003). *Ketegangan kreatif peradaban Islam: Idealisme versus realisme*. Bakti Aksara Persada.

Izutsu, T. (1993). *Etika beragama dalam al-Qur'an, trans. Mansorjdin Djoely*. Pustaka Firdaus.

Izutsu, T. (1997). *Relasi Tuhan dan manusia: Pendekatan semantik terhadap al-Qur'an, trans. Agus Fakhri Husein, Supriyanto Abdullah dan Amiruddin*. Tiara Wacana.

Kant, I. (1785). *Foundation of the Metaphysics of Morals·*

Khan, M. A. M. (1997). Islam as an ethical tradition

of international relations. *Islam and Christian–Muslim Relations*, *8*(2), 177–192. https://doi.org/10.1080/09596419708721119

Liu, Y. (2011). The coordination function of Islamic ethics in transforming Islamic societies. *Journal of Middle Eastern and Islamic Studies (in Asia)*, *5*(3), 17–36. https://doi.org/10.1080/19370679.2011.12023183

Madjid, N. (1994). Islam, Iman dan Ihsan sebagai trilogi ajaran Ilahi, in B. M. Rachman (ed.)*, Kontekstualisasi doktrin Islam dalam sejarah. Jakarta*: Paramadina.

Madjid, N. (2008). *Islam, doktrin dan peradaban* (6th ed.). Paramadina.

Milkiyan, M. (2013). *Jadaliyah al-diin wa al-akhlaaq*. Al-Intishaar al-Arabi.

Miskawaih, I. (2011). *Tahdzib akhlaaq*. Manshuraat al-Jamal.

Mpu Prapanca. (2018). *Kakawin Negarakertagama, trans. Damaika Saktiani, Kartika Widya, Zakariya Pamuji Aminullah, Novi Marginingrum, dan Nedta Septi*.

Mpu Tantular. (2019). *Kakawin Sutasoma, trans. Dwi Woro Retno Mastuti dan Hasto Bramantyo*. Komunitas Bambu.

Muslim, I. (2001). *Sahih Muslim bi sharhi Imam Nawawi, mujallad al-awwal*. Mu'assasah al-Mukhtaar.

Nashir, H. (2013). *Islam syari'at: Reproduksi salafiyah ideologis di Indonesia*. Mizan.

Qardawi, Y. (2004). *Khithabunaa al-Islaami fi 'asri al-aulamah*. Daar al-Shuruuq.

Quasem, M. A. (1975). *Etika al-Ghazali, trans. J. Mahyudin*. Pustaka.

Rahmat, I. (2009). *Arus baru Islam radikal: Transmisi revivalisme Islam Timur Tengah ke Indonesia*. Erlangga.

Rahmat, J. (2006). *Islam dan pluralisme: Akhlaq al-Qur'an menyikapi perbedaan*. Serambi.

Raisuni, A. (2010). *Al-kulliyaat al-asaasiyah li al-sharii'ah al-Islaamiyah*. Daar al-Amaan and Daar al-Salaam.

Reda, N. (2019). What is the Qur'an? A spiritually integrative perspective. *Islam and Christian–Muslim Relations*, *30*(2), 127–148. https://doi.org/10.1080/09596410.2019.1605104

Riswani, S. (2017). al-Darsu al-akhlaaqi li al-Qur'an: Qiraa'ah fi ba'di al-muqaarabaat al-hadiithah. *Journal of Islamic Ethics*, *1*(1–2), 158–194. https://doi.org/10.1163/24685542-12340007

Safi, L. M. (2011). Religious freedom an interreligious relation in Islam: Reflections on da'wah and Qur'anic ethics. *Journal The Review of Faith and International Affairs*, *9*(2), 11–16. https://doi.org/10.1080/15570274.2011.571422

Shahrur, M. (1996). *al-Islam wa al-Iman: Manzuumat al-qiyaam*. Al-Ahaali.

Shahrur, M. (2014). *al-Diin wa al-Sultah: Qiraa'ah mu'aasirah li al-haakimiyah* (3rd ed.). Daar al-Saaqi.

Shoroush, A. al-K. (2009a). *Bast al-tajribah al-Nabawiyyah, trans,* Ahmad al-Qabbanji. Daar al-Jadiid.

Shoroush, A. al-K. (2009b). *Basth al-tajribati al-Nabawiyyah, trans.* Ahmad al-Qobbanji. al-Intishar al-'Arabi.

Siddiqui, A. (1997). Ethics in Islam: Key concepts and contemporary challenges. *Journal of Moral Education*, *26*(4), 423–431. https://doi.org/10.1080/0305724970260403

Summa, M. A. (2004). *Pluralisme agama menurut Al-Qur'an: Telaah akidah dan Syari'ah*. Jakarta: Pustaka Firdaus.

Suseno, F. M. (2010). *Etika sasar: Masalah-masalah pokok filsafat moral*. Kanisius.

Taymiyah, I., & Al-Wahhab, A. A. bin A. (1991). *Majmu'atu al-tawhid, wa tashmalu 'alaa sittati wa 'ishriin risaalah*. Daar al-Fikr.

Thaha, M. M. (2007). *al-Risaalah al-Thaaniyah min al-Islam", fi (Nahwa Mashru' Mustaqbalay li al-Islam: Thalaathah min al-A'maal al-Asasiyyah li al-Mufakkiri al-Shahiid)*. Markaz Thaqafi al-'Arabi.

Umar, N. (2019). *Jihad melawan religious hate speech*. Quanta/ Kompas Gramedia.

Wahid, A. (2006). *Islamku, Islam anda, Islam kita: Agama, masyarakat, negara, demokrasi*. The Wahid Institute.

Wijaya, A. (2013). *Satu Islam, ragam epistemologi: Dari epistemologi teosentrisme ke antroposentrisme*. Pustaka Pelajar.

Wijaya, A. (2018). *Dari membela Tuhan ke membela manusia: Kritik atas nalar agamaisasi kekerasan*. Mizan.

Wijaya, A. (2019). *Kontestasi merebut kebenaran Islam: Dari berislam secara teologis ke berislam secara humanis*. IRCiSod.

Yaqut, M. M. (2009). *Nabiyyu al-rahmah*. Daar al-Kharraz.

Zaqzuq, M. H. (1983). *Muqaddimah fii 'Ilmi al-akhlaaq*. Daar al-Qalam.

Al-Jāmi'ah: Journal of Islamic Studies - ISSN: 0126-012X (p); 2356-0912 (e)
Vol. 59, no. 2 (2021), pp.479-512, doi: 10.14421/ajis.2021.592.479-512

DIFFERING RESPONSES TO WESTERN HERMENEUTICS
A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts

Sahiron Syamsuddin[1]
Sunan Kalijaga State Islamic University, Yogyakarta
email: sahiron@uin-suka.ac.id

Abstract

This article deals with Muslim scholars' responses to Western hermeneutics and its application to the Qur'an. It focuses on the thoughts of two thinkers, i.e. M. Quraish Shihab from Indonesia and Muḥammad 'Imāra from Egypt, and discusses them in a comparative critical way. On the basis of the available data, its author comes to the following conclusions. First, the two scholars have different receptions of the Western hermeneutics. While 'Imāra rejects it totally only because it is rooted in the Western tradition that is different from the Islamic tradition, Shihab accepts it with some considerations on the basis that it can widen horizons of Qur'an interpreters, so that they might understand the Qur'an in a more careful way. Second, 'Imāra's arguments for his rejection of it are not strong enough, and even constitute misunderstandings of hermeneutical theories, whereas Shihab's arguments can be considered more plausible, even though in some cases he does not give enough elaborations. Third, these responses have a certain impact on the dynamics of hermeneutical approaches in Indonesia.

[Artikel ini membahas respon ilmuwan muslim mengenai ilmu hermeneutik

[1] I would like to thank to Prof. Drs. Yudian Wahyudi, M.A., Ph.D. for encouraging me to write this article and to Prof. David R. Vishanoff, Ph.D. for his some suggestions with regard to the linguistic aspects.

barat dan penerapannya pada Qur'an. Tulisan ini fokus pada dua pemikir muslim yaitu M. Quraish Shihab dari Indonesia dan Muḥammad 'Imāra asal Mesir serta mendiskusikannya dalam kerangka perbandingan kritis. Berdasarkan data yang diperoleh menunjukkan bahwa pertama, dua ilmuwan tersebut berbeda dalam penerimaan hermeneutik barat. 'Imāra menolak sepenuhnya karena berakar pada tradisi barat, sedangkan Shihab menerimanya dengan beberapa pertimbangan selama dapat memperluas cakrawala penafsiran Qur'an dan dapat memahaminya dengan berhati-hati. Kedua, argumen penolakan yang diajukan 'Imāra tidak cukup kuat dan kadang terdapat kesalahpahaman teoritikal, sedangkan argumen Shihab lebih masuk akal, walaupun dalam beberapa bagian ia tidak memberikan penjelasan lebih lanjut. Ketiga, kedua respon ilmuwan tersebut mempunyai dampak signifikan pada dinamika pendekatan hermeneutik di Indonesia.]

Keywords: hermeneutics, interpretation of the Qur'an, hermeneutical schools, rejection, reception

A. Introduction

Since the 1990s Western hermeneutics has been discussed by Muslim scholars of many countries. It is one of the most controversial themes. The main question is whether or not it can be used for the interpretation of the Qur'an. Some of them reject it totally and some others accept it with certain reservations. This article deals with the opinions of M. Quraish Shihab and Muḥammad 'Imāra on Western hermeneutics, asking how each one elaborates it, what each one thinks of the possibility of applying it to the interpretation of the Qur'an, and why? There are two reasons for choosing these two thinkers. First, they are prolific Muslim scholars of Islamic studies in general and of Qur'anic studies in particular. Shihab is an Indonesian Muslim scholar, whereas 'Imāra is an Egyptian one. Both graduated from al-Azhar University. They wrote many books on Islam and especially on the interpretation of the Qur'an and the 'sciences' of the Qur'an (*'ulūm al-Qur'ān*). Second, they have been involved in the discussion of Western hermeneutics. One chapter of Shihab's work *Kaidah Tafsir* is devoted to this subject matter, and 'Imāra's book *Qirā'at al-naṣṣ al-dīnī* is dedicated to responding to it.

This comparative study identifies some similarities and differences

in their opinions on hermeneutics, and analyses what might influence them in this regard. I try to analyse their ideas and arguments on this subject in a critical way. In this case, I am involved in discussing with the two scholars about many aspects under discussion.

B. A Short Biography of M. Quraish Shihab and Muḥammad ʻImāra: a Comparison

1. Education

M. Quraish Shihab[2] was born in a very religious family on February 16, 1944, in Rapang, South Sulawesi, Indonesia. He received his elementary education in Ujung Pandang, and afterwards went to Malang in order to attend junior and senior high school at the Darul-Hadits Islamic boarding school, where he studied many subjects in Islamic studies. In 1958 he travelled to Cairo and was accepted as a student at the second level of the Azhar "preparation school" (*al-madrasa al-iʻdādīya*) (similar to a junior high school in the Indonesian context). Nine years later, in 1967, he graduated from the undergraduate program in the department of the Interpretation of the Qur'an and Hadith, Faculty of Islamic Theology, al-Azhar University. He then continued his study at the same faculty and in 1969 he completed his master's program in the field of Qur'anic studies. The title of his msater's thesis was *al-Iʻjāz al-tashrīʻī lil-Qur'ān al-karīm*. Afterwards, he went back to Ujung Pandang and was involved in academic activities at the Institut Agama Islam Negeri (IAIN/State Institute of Islamic Studies) in Ujung Padang. He was even appointed vice-rector of this institute, with responsibility for academic matters and students affairs. From 1980 to 1982 he did a doctoral program at al-Azhar university, also in the field of Qur'anic studies. The title of his dissertation was "*Naẓm al-Durar lil-Biqāʻī, taḥqīq wa-dirāsa.*"

Looking at their education, it is noteworthy that both graduated from al-Azhar University, studying Islam in undergraduate, master's, and

[2] Shihab's biography is mostly derived from his official website: 'Home', *Muhammad Quraish Shihab Official Website*, http://quraishshihab.com/, accessed 30 Jan 2017; 'Biografi M. Quraish Shihab', *TAFSIR AL-MISHBAH - M. Quraish Shihab* (27 Dec 2010), https://tafsiralmishbah.wordpress.com/biografi-m-quraish-shihab/, accessed 1 Feb 2017.

doctoral programs at the same university but in different fields: 'Imāra in the field of Islamic legal philosophy, and Shihab in the field of Qur'anic studies.

About thirteen years before the birth of Shihab, Muhammad 'Imāra[3] was born on December 8, 1931 in Egypt. Before his birth, his father said, "If the child that is born is a son, I will call him Muhammad and send him to al-Azhar in order that he can dedicate himself to Islamic knowledge." In his childhood he was sent to a *kuttāb* (Qur'anic school or *madrasa*) of his village, where he memorized the Qur'an. In 1945 he was sent to study Islam in a junior high school, the *Ma'had Dasūq al-Dīnī,* and finished his study there in 1949. In the same year he went to *Ma'had Ṭanṭā al-Aḥmadī* to study in a senior high school until 1954. Afterwards, he did an undergraduate program at *Kulliyyat Dār al-'Ulūm* in the university of al-Azhar from 1954 to 1965. His undergraduate program took a little bit longer than usual because he was very active in political movements. In 1970 he was finished a master's program in the same university in the field of Islamic philosophy, defending a thesis titled *al-Mu'tazila wa Mushkilat al-Ḥurrīya al-Insānīya* (the Mu'tazilites and the problem of human freedom). Five years later he received a doctoral degree from the same university with a dissertation on Islam and legal philosophy. Looking at his education, one can say that Muḥammad 'Imāra dedicated himself to Islamic studies, as his father had hoped. He died on February 29, 2020.[4]

2. Political and Managerial Activities

Shihab was appointed rector of Syarif Hidayatullah State Islamic University in Jakarta for two periods, 1992-1996 and 1997-1998. He had already been involved in teaching-learning processes at the same university since 1984, when he also began to be active in Majlis Ulama Indonesia (Indonesian Ulama's Council). At the beginning of 1998 he was then appointed Minister of Religious Affairs for two months. He was also active in several organisations, including Lajnah Pentashhih al-Qur'an (Department of the Correction of Qur'anic *maṣāḥif*), Badan Pertimbangan

---

[3] This biography is derived from his autobiography given in his book Muḥammad 'Imāra, *Radd Iftirā'āt al-Jābirī* (Cairo: Dār al-Salām, 2011), pp. 207–21..

[4] See *Wafat al Mufakir al'Islamii Muhammad 'Imāra.. wahadhih wasiatuh* (29 Feb 2020), https://www.almasryalyoum.com/news/details/1475981, accessed 27 Aug 2021.

Pendidikan Nasional (the Consultative Board of National Education), and Ikatan Cendekiawan Muslim Indonesia (Indonesian Networking of Muslim Scholars). As of 2019 he is the director of Pusat Studi Alquran (Centre for Qur'anic Studies) in Ciputat, Banten, in the Jakarta area. Last, but not least, he was appointed as ambassador in Egypt from 1999-2002, in which he wrote a Qur'an commentary called *al-Misbah*.

Muḥammad 'Imāra was very active in political movements from early in his life. When he was still in junior high school, he was very interested in joining nationalist, Islamic, Arab and cultural movements for the independence of Egypt and Palestine. He was also politically engaged while in senior high school and during his study at al-Azhar University. He joined in some military training in order to be involved in struggling for Egypt. However, he was only involved in the *muqāwama al-sha'bīya* (the national struggle) in 1956 in the Suez Canal. Most of his contributions to this struggle were conducted by writing articles that were published in several magazines and newsletters. In 1948 he published his first article titled "*Jihād*" in *Miṣr al-Fatāt*. Many of his articles also appeared in magazines like *Minbar al-Sharq, al-Miṣrī,* and *al-Kātib*. In 1958 he began to write a book on the "Arab nationalism" (*al-qawmīya al-'arabīya*).[5]

Comparing their political activities, we may note that Shihab has lived in an independent country where he was involved in the New Order government under Soeharto's presidency, which had no political problem with Western countries and was even very close to them. These different situations seem to have influenced their views on Western thought, whereas 'Imāra has been very active in the political movements for the liberation of Palestine and Egypt from the Israeli occupation that was supported by many Western countries.

3. Works

Shihab is a prolific Indonesian scholar. He has written many books and articles, most of which are related to the Qur'an and its interpretation. Some of them are; *Membumikan al-Qur'an*[6]*,* in which he deals with many aspects of *'Ulūm al-Qur'ān* and contemporary issues arising prior to its

[5] See Muḥammad 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna al-Ta'wīl al-Gharbī wa al-Ta'wīl al-Islāmī* (Cairo: Maktabat al-Shurūq al-Duwalīya, 2012), pp. 89–90.

[6] M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2002).

publication; *Tafsir al-Misbah*[7]*,* in which he interprets the whole Qur'an; *Membumikan al-Qur'an*: *vol. 2*[8], in which he discusses many contemporary issues from a Qur'anic perspective; and *Kaidah Tafsir*[9]*,* which elaborates many principles for the interpretation of the Qur'an. Here he also expresses his response to Western hermeneutics. I mention these works here because they are closely related to the topic under discussion.

Muḥammad 'Imāra is a member of al-Azhar's academy and a prolific Muslim thinker. Since finishing his doctoral program at al-Azhar University, he has written many works on Islam, as well as responses to other Muslim thinkers and to the West. So far he has written and published more than one hundred and eighty books on various topics within Islamic studies. Some of them are: *Al-Gharb wa al-Islām: Ayna al-Khaṭa'? Wa ayna al-Ṣawāb?*[10]*,* in which he makes a comparison between Islam and the West; *Al-Islām wa al-Ghrab*[11], in which he describes some bad relations between Islam and the West; *Radd Iftirā'āt al-Jābirī 'alā al-Qur'ā al-Karīm*[12], in which he criticizes Muḥammad 'Ābid al-Jābirī's thoughts on the Qur'an; and *Qirā'at al-Naṣṣ al-Dīnī bayna al-Ta'wīl al-Gharbī wa al-Ta'wīl al-Islāmī*[13], in which he criticises Western hermeneutics and rejects its application to the Qur'an by figures such as Ḥasan Ḥanafī and Naṣr Ḥāmid Abū Zayd.

These works are mentioned here bacause I see that they are relatively relevant to the above mentioned topic. As the above–mentioned works illustrate, both are prolific scholars who discuss the Qur'an and its interpretation, as well as interpretative principles, including hermeneutics.

C. Quraish Shihab's and Muḥammad 'Imāra's Thoughts on Hermeneutics: How Do They Define Hermeneutics?

In his work *Kaidah Tafsir* Shihab discusses many things related

---

[7] M. Quraish Shihab, *Tafsir al-Misbah* (Jakarta: Lentera Hati, 2000).

[8] M. Quraish Shihab, *Membumikan Al-Quran Jilid 2* (Bandung: Mizan, 2011).

[9] M. Quraish Shihab, *Kaidah Tafsir* (Bandung: Lentera Hati, 2019).

[10] Muhammad `Imarah, *al-Gharb wa-al-Islām: Ayna al-Khaṭa'? wa-Ayna al-Ṣawāb??* (Cairo: Maktabat al-Shuruq al-Dawliyah, 2004).

[11] Muhammad `Imarah, *al-Islām wa al-Gharb* (Jiza: Markaz al-I'lām al- 'Arabī, 2006).

[12] 'Imāra, *Radd Iftirā'āt al-Jābirī.*

[13] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna.*

to 'hermeneutics': the definition of hermeneutics, its schools, and its theories. Shihab defines the term 'hermeneutics', which is translated by some Arab writers as *'ilm al-ta'wīl'* or '*al-ta'wīlīya',* as 'a set of tools used to analyse and understand the meaning of a text as well as to explore its contents', or 'a set of strategies used by those who are willing to understand clear and unclear passages of a text.'[14] Unlike Shihab, who defines it clearly, 'Imāra does not mention in his *Qirā'at al-naṣṣ al-dīnī* any definition of it. He only explains some of its characteristics. When he discusses Biblical hermeneutics, he says,

From this, Biblical hermeneutics constitutes a part of philosophical hermeneutics which judges the death of God in terms of religious texts, as it judges the death of the author in terms of human texts. Because of its extravagance (*al-ghulūw al-ta'wīlī*), it considers the reader as the producer (author) of the religious text without looking at any rules and principles which differentiate religion as divine revelation from the texts which are created, changed and developed by human beings. Hermeneutics interacts with the absolute religious text by considering it as a relative text, because it rejects totally the absolute one.[15]

According to 'Imāra, then, hermeneutics is a certain way of interpreting based on the following assumptions: (1) the death of the author, (2) the reader's total right to meaning production, (3) the relativity of interpretative truth, and (4) the sameness of religious and profane texts. Whether these assumptions are always present in hermeneutics will be discussed later.

Looking at the definitions mentioned by Shihab and 'Imāra, we can say that the two scholars define hermeneutics in partial and specific ways. Shihab is actually aware that there are many other kinds of definition, which depend on the interests and emphases of certain hermeneutical schools. One school tends to focus on certain methods of interpretation, whereas another school prefers principles of interpretation in defining the term hermeneutics. However, the definition given by Shihab only refers to one part of the broadest sense of hermeneutics, including only a set of interpretative methods. 'Imara, on the other hand, stresses only a certain interpretative practice based on the above-mentioned assumptions.

---

[14] Shihab, *Kaidah Tafsir*, pp. 401–2.

[15] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, pp. 19–20.

As a branch of knowledge, hermeneutics actually encompasses four things: *Hermeneuse*, hermeneutics in the narrow sense, philosophical hermeneutics, and hermeneutical philosophy. These related terms are mentioned by scholars such as Ben Vedder in his *Was ist Hermeneutics?* and Mathias Jung in his *Hermeneutik zur Einführung*.[16] First, *Hermeneuse* (the act of interpreting, or the activity and product of interpretation). Vedder defines this term as "die inhaltliche Erklärung oder Interpretation eines Textes, Kunstwerkes oder des Verhaltens einer Person"[17] (the explanation or interpretation of a text, a work of art, or a person's behavior). In Jung's view, this term does not seem to differ from such terms as *Auslegung* and *Verstehen* (understanding) in all their forms.[18] On this definition, the term refers to exegetical activity performed on certain objects such as texts, artistic symbols (paintings, novels, poetry, etc.) and human behavior. *Hermeneuse* is not substantially related to the methods, requirements (conditions), and foundations of interpretation. The second term is hermeneutics in the narrow sense. If someone talks about regulations and methodical strategies of interpretation, then he or she is talking about hermeneutics in the narrow sense. This aspect of hermeneutics is concerned with the question of how or by what method a text (or something else) should be interpreted. The history of hermeneutics, according to Vedder, deals with the rules of interpretation.[19] What Vedder means is similar to what is put forward by Mathias Jung when he says that

---

[16] For further information, see Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Nawesea and Baitul Hikmah Press, 2017); Sahiron Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', in *Muslim Christian Relations Observed: Comparative Studies from Indonesia and the Netherlands*, ed. by Volker Küster and Robert Setio (Leipzig: Evang. Verlag-Anst., 2014), pp. 245–7.

[17] Ben Vedder, *Was ist Hermeneutik?: ein Weg von der Textdeutung zur Interpretation der Wirklichkeit* (Stuttgart: W. Kohlhammer, 2000), p. 9; Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', pp. 245–7.

[18] Matthias Jung, *Hermeneutik zur Einführung* (Hamburg: Junius, 2001), p. 19; Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', pp. 245–7.

[19] Vedder, *Was ist Hermeneutik?*, p. 10; Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', pp. 245–7.

hermeneutics is '*Technik zum Extrahieren eines einheitlichen Schriftsinns*'[20] (a technique for revealing the unity of the meaning of a text). The third term is philosophical hermeneutics, which is not primarily about exegetical methods, but about the conditions of the possibility of understanding and interpreting a text, symbol or behavior.[21] The questions raised in philosophical hermeneutics are, then, how are we able to interpret, and what is required for interpretation to be possible? The answers to such questions lead to paradigms, theories and principles that might support interpretative methods and acts. The fourth and last term is hermeneutical philosophy. It consists of philosophical thoughts which try to answer problems of human life by interpreting what is accepted by human beings from history and tradition. In this field humans are seen as 'hermeneutical beings' in the sense that they must understand themselves.[22]

D. Schleiermacher's Hermeneutics in The Eyes of Shihab and 'Imāra

The hermeneutical theories Shihab is mostly devoted to exploring are those of by Friedrich Scheiermacher, Wilhem Dilthey, Martin Heidegger and Hans-Georg Gadamer. Nevertheless, I will focus my discussion here on Shihab's understanding of Schleiermacher's and Gadamer's hermeneutics. Shihab summarizes Schleiermacher's thought as consisting of two methods: grammatical analysis and psychological analysis. In order to understand a text, Schleiermacher said that interpreter must pay attention to linguistic aspects of the text that is being interpreted, and to the psychology that might lead its author to produce the text. Both methods are necessary in order to grasp the meaning and intention of the author. Shihab emphasizes that Schleiermacher's psychological hermeneutics is much more difficult to do than his grammatical one, because the psychological hermeneutics

[20] Jung, *Hermeneutik zur Einführung*, pp. 9; 20; Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', pp. 245–7.

[21] Vedder, *Was ist Hermeneutik?*, p. 11; Jung, *Hermeneutik zur Einführung*, pp. 21–2; Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', pp. 245–7.

[22] Vedder, *Was ist Hermeneutik?*, p. 11; Jung, *Hermeneutik zur Einführung*, p. 22; Syamsuddin, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', pp. 245–7.

requires the interpreter to analyse the biography of the author, his or her psychology, and the historical context in which the text was produced. Shihab also mentions that this two-fold hermeneutics could prevent what Schleiermacher calls "misunderstanding".[23] Shihab then discusses Dilthey's hermeneutics, which is similar to Schleiermacher's. However, in relation to psychological hermeneutics, Shihab argues, Dilthey did not agree with Schleiermacher. It is impossible for Dilthey, as Shihab understands him, to grasp the 'inner' aspect of the author of a text, so the only way to reach the author's intention, in addition to the linguistic analysis, is to pay attention to the historical context of the text.[24]

Shihab's description of Schleiermacher's hermeneutical theories seems too simple. There are several aspects that are not properly addressed. As concerns grammatical hermeneutics, for example, the principles of linguistic analysis which are proposed by Schleiermacher but not discussed in Shihab's work are as follows: (1) the necessity of the acknowledgement of the language used by the author of a text and his or her original audiences for determining the historical or original meaning,[25] (2) the importance of the syntagmatic analysis in which someone, for the purpose of determining the meaning of a word, pays attention to other words surrounding the word in question,[26] and (3) the significance of taking the relation between the whole text and its part into account in the process of interpretation.[27] In addition, Shihab is not interested in explaining Schleiermacher's methods for psychological hermeneutics. It seems to me that the lack of detailed elaboration results from dependence on secondary sources dealing with Schleiermacher's hermeneutics. He does not directly refer to Schleiermacher's works, such as *Hermeneutics and Criticism and Other Writings,* in his description of his thought.

---

[23] Shihab, *Kaidah Tafsir*, pp. 408–10.

[24] .*Ibid*., p. 415.

[25] See Friedrich Schleiermacher, *Hermeneutics and Criticism: And Other Writings*, trans. by Andrew Bowie (Cambridge: Cambridge University Press, 1998), p. 30; Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Illinois: InterVarsity Press, 2010), p. 368; 'Abd al-Ghanī Bāra, *al-Hirmīnūṭīqā wa al-Falsafa* (Aljazair: Arab Scientific Publishers, 2008), p. 181.

[26] Schleiermacher, *Schleiermacher*, p. 44; Osborne, *The Hermeneutical Spiral*, p. 368; 'Ādil Muṣṭafā, *Fahm al-Fahm: Madkhal ilā al-Hirminūṭīqā* (Cairo: Ru'ya, 2007), p. 106.

[27] Schleiermacher, *Schleiermacher*, p. 71; Osborne, *The Hermeneutical Spiral*, p. 368.

Unlike Shihab, who appreciates Schleiermacher's objectivist hermeneutics, 'Imāra rejects the existence of such hermeneutics when he says that *al-hirmīnūṭīqā 'ilm mawt al-mu'allif*[28] (hermeneutics is the knowledge or recognition of the death of the author). This statement means that all kinds of hermeneutics ignore the intentions of the author and speaker (*al-ilghā' li-maqāṣid al-mu'allif wa al-mutakallim*) and identify the meaning of a text with the reader's subjective understanding of it (*al-iḥlāl lil-dalāla allatī hiya al-fahm al-dhātī li al-qāri'*).[29] 'Imāra's simplification of hermeneutics might lead someone to the idea that the term hermeneutics only refers to subjectivist hermeneutics that emphasizes the role of the interpreter in producing meaning. In fact, hermeneutics also encompasses other schools, such as the objectivist one to which Schleiermacher belongs, which points out that the main task of interpretation is to seek for the author's intention, and the objectivist-*cum*-subjectivist one, in which Gadamer can be included, whose main idea is that interpretation constitutes a fusion of horizons. This will be discussed later in more detail.

'Imāra's neglect of Schleiermacher's hermeneutics of authorial intention might be due to the fact that 'Imāra has been willing to reject all thought coming from the West. In other words, he is eager to purify Islamic thought from everything that comes from other traditions. He thinks that this purification would not be successful if he were to mention Schleiermacher's hermeneutics, because some of it can be considered appropriate to the interpretation of the Qur'an, as Shihab says in his work.

E. Gadamer's and Paul Ricoeur's Hermeneutics According to Shihab and 'Imāra

Shihab summarizes some of Gadamer's main ideas as follows. First, a text is autonomous: it no longer belongs to its author. Second, on the basis of the first idea, the interpretation of a text does not aim at understanding the original meaning that was intended by its author or understood by its historical audiences. Third, a text does not have a rigid, permanent, and fixed meaning. The meaning of a text is broader than the authorial intent. Therefore, it might be developed by its readers over time. Fourth, the interpretation constitutes a dialogue between a text

[28] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, p. 13.

[29] *Ibid.*, p. 14.

and its interpreter, and its meaning represents the resulting consensus between the two. There is no need to generalize any interpretative method in order to grasp meaning. Fifth, the horizon, ideas and knowledge of the interpreter have a significant role in determining a text's meaning. Sixth, the author of a text can possibly be one of its interpreters.[30] This is how Shihab understands Gadamerian philosophical hermeneutics.

Shihab's description of Gadamer's hermeneutics is insufficient, and may lead to his misunderstanding of it. There are several key Gadamerian concepts that are not explained by Shihab in a comprehensive way, such as *Wirkungsgeschichtliches Bewusstsein* (awareness of effective history), *Vorverständniss* (preunderstanding), *Horizontverschmelzung* (fusion of horizons), and *Anwendung* (application). One may summarize these theories of Gadamer's as follows. Everyone has his or her own horizon of understanding which results from historical situations (Gadamer's term 'effective history') in which he lives. This horizon creates pre-understanding, through which one can understand a text and 'dialogue' with it. However, this pre-understanding should not impose on the reader's understanding of the text, in order that he or she might not misunderstand it. Rather, the reader should let the text speak to himself or herself. The reader should also be aware that the text has its own horizon. If one interprets a text from the past, one must consider its historicity, meaning that one must look at its historical situation. In this case, both horizons have their own position and must be fused in the process of understanding. The awareness of the historicity of a text can prevent misunderstanding. Without proper reflection, the pre-understanding of the interpreter and his or her contemporary horizon of understanding could impose upon the interpretation. This was emphasized by Gadamer:

> Das [d.h. den Text zu verstehen] bedeutet aber, dass die eigenen Gedanken des Interpreten in die Wiedererweckung des Textsinnes immer schon mit eingegangen sind. Insofern ist der eigene Horizont des Interpreten bestimmend, aber auch er nicht wie ein eigener Standpunkt, den man festhält oder durchsetzt, sondern mehr wie eine Meinung und Möglichkeit, die man ins Spiel bringt und aufs Spiel setzt und die mit dazu hilft, sich

[30] Shihab, *Kaidah Tafsir*, pp. 421–6; 449–50.

wahrhaft anzuzeigen, was in dem Texte gesagt ist. [31]

The interpretation of a text, Gadamer argues, is like a conversation in which an interviewer tries to understand those who are being interviewed: "Die Auslegung ist wie das Gespräch ein durch die Dialektik von Frage und Antwort geschlossener Kreis"[32] (interpretation is, like a conversation, a circle that is closed through the dialectic of question and answer). The point of this comparison is the avoidance of misunderstanding of what someone says or what a text means. In conversation, this avoidance is easier than in the interpretation of a text, but the hermeneutical mechanism is the same. The task of an interpreter resembles the task of a journalist: to get true information about what happened and what someone said. In other words, the first task of interpretation is to find out the original historical meaning which is in fact something fixed and immutable. The other task of interpretation is to explain how a text can be of importance for the present, and probably for the future, in which the challenges and situations are or will be different from those at the time of the production of a certain text. In terms of religious and moral texts that should be implemented in the life, Gadamer adds the theory that the texts should be reinterpreted by paying more attention to their main messages ('meaningful sense', *Sinngemäß*), not to their literal meanings.[33]

These theories are missing in Shihab's writing on Gadamer. This results in his misunderstanding of Gadamer's hermeneutics, especially when he says that Gadamer's hermeneutics is a subjectivist one, and therefore is not suitable for the interpretation of the Qur'an. If one reads Gadamer's work carefully, one will find that the Gadamerian theories represent a 'balanced' hermeneutics that gives a fair position both to the objectivity of the text under interpretation and to the subjectivity of

[31] It [i.e. to understand the text], however, means that the thoughts of the interpreter are always brought along into the reawakening of the meaning of the text. To this extent, the horizon of the interpreter is influential, but it is not like a specific position that must be enforced firmly; it is rather an opinion and a possibility that one brings into play, and that helps to truly show what is said in the text. See.Hans-Georg Gadamer, *Wahrheit und Methode: Grundzüge Einer Philosophischen Hermeneutik* (Tübingen: Mohr Siebeck, 1990), p. 392.

[32] *Ibid.*

[33] Hans-Georg Gadamer, *The Gadamer Reader: A Bouquet of the Later Writings*, ed. by Richard E. Palmer (Illinois: Northwestern University Press, 2007), p. 173.

the interpreter. Shihab is not right in saying that according to Gadamer the autonomy of the text resulted in the reader's being able to interpret it according to his or her own pre-understanding and interest. Rather, Gadamer said that there should be a fusion of horizons in every interpretation. It means that understanding and interpretation are neither fully objective nor subjective. In this case, Vanhoozer's elaboration of Gadamer's hermeneutics is very helpful. In his book *Is There a Meaning in This Text?* he says:

> The reader, far from being a detached observer, occupies a standpoint that limits and conditions what can be known, not outside history, but within a history that is itself the result of previous interpretations. Gadamer calls such a cultural-historical standpoint a "horizon". One's horizon defines the limits behind which one cannot see. One's horizon is linked to one's prejudices, to one's habit of looking at the world in particular ways. Readers, in other words, always come to texts with a certain 'pre-understanding'. At the same time, the text also has a horizon, for it too reflects the prejudices of its historical situation. Interpretation, then, is like a dialogue in which the reader exposes himself or herself to the effects of the text, while the text is exposed to the reader's interests and prejudices. Understanding is a matter of "fusing" the horizons of the text and reader.[34]

Shihab's inadequacy and misunderstanding in describing Gadamer's hermeneutics might result from the fact that he does not refer to Gadamer's works. Rather, he uses secondary sources circulated in Indonesia, which elaborate the Gadamerian theories. Which sources he used is unclear, as there are no footnotes or endnotes in Shihab's elaboration.

Unlike Shihab, who, regardless of insufficient understanding of it, at least discusses Gadamer's hermeneutics, 'Imāra does not elaborate on it at all. It is not clear why he is not interested in doing so. However, he does mention Paul Ricoeur's hermeneutics. According to 'Imāra, Ricoeur pointed out that hermeneutics, which emerged for the first time as a science in the 18th century, was influenced by Copernicus' scientific revolution. As a result, studies in philosophy, the humanities and the social

[34] Kevin J. Vanhoozer, *Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, Michigan: Zondervan Academic, 2009), p. 106.

sciences had to be conducted according to approaches and methods which were used in the natural sciences. In the case of hermeneutics 'Imāra says,

> From this 'hermeneutical revolution' the sources that focus on this subject appeared and stated that the study of the speaker (*mutakallim*) dominated to a great extent the study of texts in the 18th century, at which point the awareness of the historical circumstances of both speaker (*mutakallim*) and audience (*mukhāṭab*) and [the awareness of] the distance that separated the two began to be shaped. From this, the sciences of interpretation (*'ulūm al-tafsīr wa al-ta'wīl)* changed from sciences that discussed sense/meaning (*dalāla*) to hermeneutics that discussed the mechanism of comprehension/understanding (*ālīyāt al-fahm*). This change made the reader (*qāri'*) an object of discussion, instead of the speaker. The change of the study of texts, from the attempt to interpret them based on grasping the authorial intent (*qaṣd al-mutakallim*) to the attempt to know the mechanism of understanding, has created many problematic issues that had not been raised before. One of them is the socio-cultural frame in which a text is produced in comparison with the frame in which it is received. The distance of time and place that separates the text from its reader becomes an obstacle in the understanding of the text. The concept of relativism began to enter the study of texts. Its underlying idea is that everything that is produced in a certain culture (*muntaj thaqāfī*) is conditioned by the circumstances of its production, which are different from time to time, from one place to another, from one language to another, and from one culture to another.[35]

From this quotation it can be inferred first of all that, according to 'Imāra, hermeneutics only looks for the 'mechanism of understanding' and does not search for the meaning of a text at all. 'Imāra thinks this assumption is based on Ricoeur's hermeneutical idea. This is questionable. Ricoeur mentions in his *Interpretation Theory*[36] that through hermeneutics someone tries to pay attention to the meaning of a text. In this case, Ricoeur points out that in interpretation someone should consider the importance of both the meaning of a text and its 'event', so that he or she can reach a proper understanding of it. He says that "The concept of meaning allows two interpretations which reflect the main dialectic

---

[35] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, pp. 14–5.

[36] Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Texas: TCU Press, 1976).

between event and meaning. To mean is both what the speaker means, i.e., what he intends to say, and what the sentence means, i.e., what the conjunction between the identification function and predicative function yields."[37] Moreover, he says that these two kinds of meaning can be found in the 'utterance meaning'.[38] This idea is related to his statement: "To interpret is to understand a double meaning."[39] This indicates that according to Ricoeur, hermeneutics is employed to grasp two kinds of meaning: authorial intention and linguistic (symbolic) meaning. On that basis, we can say that 'Imāra has misunderstood Ricoeur's idea.

The second point that can be inferred from 'Imāra's statement is that Ricoeur suggested ignoring the authorial intent in the process of interpretation, and proclaimed the 'death of the author'. This is another misunderstanding of Ricoeur's thought. If we refer to Ricoeur's works, we find that he pointed to the importance of the authorial intent, as we can see in his previously quoted statement. However, unlike Schleiermacher, who proposed what he called 'psychological hermeneutics' to find authorial intention, Ricoeur mentions that it can be grasped in what he calls 'utterance meaning' by analysing the grammatical devices of the text and its speech event. He says:

> By paying attention to these grammatical devices of the self-reference of discourse we obtain two advantages. On the one hand, we get a new criterion of the difference between discourse and linguistic codes. On the other hand, we are able to give a non-psychological, because purely semantic, definition of the utterer's meaning. No mental entity need be hypothesized or hypostasised. The utterance meaning points back towards the utterer's meaning thanks to the self-reference of discourse to itself as an event.[40]

Moreover, to my knowledge, Ricoeur does not point to the 'death of the author' at all. Rather, this idea is proposed by Roland Barthes, who

---

[37] *Ibid.*, p. 12.

[38] *Ibid.*, p. 13

[39] Paul Ricoeur, *Freud and Philosophy: An Essay on Interpretation* (New Haven: Yale University Press, 1970), p. 8; Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids, Michigan: Zondervan Academic, 1992), p. 347.Michigan: Zondervan Academic, 1992

[40] Ricoeur, *Interpretation Theory*, p. 13.

does not agree with the traditional literary criticism that underscores the importance of paying attention to the author's identity in reading and interpreting a text. In short, we can say that 'Imāra's misunderstanding is caused by the fact that he refers only to one book written by Ricoeur, *From Text to Action,* and does not refer to his other works like *Interpretation Theory*. This has led him to simplify Ricoeur's thought. He also simplifies the definition of hermeneutics when he says, "*al-hirmīnūṭīqā 'ilm mawt al-mu'allif"* (hermeneutics is the knowledge [that is based] on the idea of the death of the author). In fact, there are many hermeneutical schools, and the deconstructionist school is only one of them.

F. The Application of Hermeneutics to the Qur'an

Before exploring Shihab's and 'Imāra's opinions about the application of hermeneutics to the Qur'an, it is important to explain the historical and literary contexts in which they wrote their respective books, *Qirā'at al-Naṣṣ al-Dīnī* and *Kaidah Tafsir*. It seems to me that they wrote these books for the purpose of responding to the emergence of many books on Islam, and especially on the interpretation of the Qur'an, written by progressive Muslim thinkers such as Ḥasan Ḥanafī, Mohammed Arkoun and Naṣr Ḥāmid Abū Zayd, and discussed in several Muslim countries including Egypt and Indonesia. The works to which they respond critically are, for example, Ḥasan Ḥanafī's *Qaḍāyā islāmīya mu'āṣira*, and Naṣr Ḥāmid Abū Zayd's *Mafhūm al-naṣṣ* and *Naqd al-khiṭāb al-dīnī*. These works propose new insights with regard to the interpretation of many Qur'anic passages. These new interpretations are assumed to be influenced by Western hermeneutics.

After describing the ideas of Schleiermacher, Shihab gives his opinions on whether or not they can be applied to the interpretation of the Qur'an. In this case Shihab is quite objective, and tries to be careful in looking at and analysing those ideas one by one. According to him, some of those hermeneutical ideas can be accepted and used for the interpretation of the Qur'an. He does not agree with those who totally reject hermeneutics. He clearly says:

> According to me, not all ideas that are expressed by various schools and thinkers of hermeneutics are wrong or negative ideas. In fact, there are some ideas that are good and new as well as useful for broadening horizons

and enriching interpretation, including that of the Qur'an.[41]

There are at least two reasons for his partial acceptance. The first is that some hermeneutical ideas pointed out by western scholars are the same as, or at least similar to, those of Muslim scholars. The other reason is that the substance of some hermeneutical theories can be accepted with certain adjustments.[42] On this basis, it is very plausible that Shihab gives great appreciation to Schleiermacher, who emphasized the importance of an attempt to reach the original meaning and authorial intention and to prevent the interpreter from misunderstanding in the process of interpretation.[43] In the case of the Qur'an, the authorial intention for which an interpreter should search is Allah's intention. Its importance is clearly stated in some definitions of the term *tafsīr al-Qur'ān*. Abū Ḥayyān (d. 744/1344), for example, defined *tafsīr* as "a science in which the aspects of the Qur'an are discussed with regard to the indication (*dalāla*) of its intention (*murādihi*) according to human capability."[44] The term *murād* (intention) here refers to what God intended when He revealed the Qur'an. The same idea is also expressed by many other scholars, such as Muḥammad ibn Jarīr al-Ṭabarī (d. 310/923), Abū Ḥāmid Muḥammad al-Ghazālī (d. 505/1111),[45] and Abū 'Alī al-Jubbā'ī (d. 303/915).[46]

Other similarities of Schleiermacher's grammatical hermeneutics with Muslim scholars' exegetical theory can be seen in the principles of linguistic analyses. Schleiermacher points out that the interpreter should pay attention to the language that is common to the author and the historical audience. In this case, he says, "Everything in a given utterance which requires a more precise determination may only be determined from the language area which is common to the author and his original

---

[41] Shihab, *Kaidah Tafsir*, p. 427.

[42] *Ibid*..

[43] Shihab, *Kaidah Tafsir*, pp. 443–4 .

[44] 'Abd al-Qādir Muḥammad Ṣāliḥ, *al-Tafsīr wa-l-Mufassirūn* (Beirut: Dār al-Ma'rifah, 2003), p. 80.

[45] Ulrika Mårtensson, 'Through the Lens of Modern Hermeneutics: Authorial Intention in al-Ṭabarī's and al-Ghazālī's Interpretations of Q. 24:35', *Journal of Qur'anic Studies*, vol. 11, no. 2 (2009), pp. 20–48.

[46] David R. Vishanoff, *The Formation of Islamic Hermeneutics: How Sunni Legal Theorists Imagined a Revealed Law* (New Haven: American Oriental Society, 2011), p. 116.

audiences."[47] If this principle is applied to the Qur'an, we can say that the interpreter must be familiar with the Arab language of the seventh century in which the Qur'an was revealed, so that he or she can catch its historical meaning or authorial intention. This idea is the same as what Abū Isḥaq al-Shāṭibī (d. 790/1388) writes in his *Muwāfaqāt*.[48]

Nevertheless, Shihab has a critical opinion about Schleiermacher's psychological hermeneutics, according to which the interpreter must consider the psychology of the author of a text for the purpose of grasping his intention. Shihab argues that it cannot be applied to the Qur'an, because it is impossible to know the psychology of Allah. However, he is still optimistic, pointing out that Schleiermacher's theory should be adjusted in such a way as to be in accordance with the nature of the Qur'an. In this case, Shihab says:

> On this basis, if Schleiermacher's idea is to be applied to Qur'anic texts, it could only be done through the acknowledgement of the sirah of the Prophet Muhammad SAW. This was actually done by many scholars of Qur'anic interpretation and Islamic law when they explained the meaning of Qur'anic verses.[49]

According to Shihab, Schleiermacher's psychological hermeneutics could be applied not by searching for Allah's psychology, but by looking at the *sīra* (biography) of the Prophet Muḥammad, through which the interpreter could see the historical context of the revelation of the particular verse under interpretation. Many accounts on *asbāb al-nuẕūl* (occasions of revelation) can also be included in the *sīra*.

In response to Gadamer's hermeneutics, Shihab offers some critical comments. The autonomy of the text, which he considers one of Gadamer's ideas, cannot be applied to the Qur'an. He argues that someone must believe in its divine authorship and "consider God's presence" when he/she interprets Qur'anic verses. This is important for the purpose of determining what Allah meant when He revealed

---

[47] Schleiermacher, *Schleiermacher*, p. 30.

[48] He says, for example, "Those who want to understand the Qur'an let it understood from the direction of the language of the Arabs." Ibrāhīm ibn Mūsā Abū Isḥāq al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Sharī'a* (Beirut: Dar Al-Kutub al-Ilmiya, 2004), p. 255.

[49] Shihab, *Kaidah Tafsir*, p. 447.

the Qur'an to the Prophet Muhammad. Consequently, Shihab does not agree with Gadamer's idea of the unimportance of authorial intention in the process of interpretation. He argues for the importance of authorial intention in the interpretation of the Qur'an, as he mentions when he discusses Schleiermacher's hermeneutics, even though this can only be achieved to the extent that human capability allows.

In this case, Shihab misunderstands what Gadamer proposes. The latter does not deny the importance of authorial intention at all. Although he does not agree with Schleiermacher's psychological hermeneutics, he still preserves the significance of the authorial or historical meaning when he says that the interpreter should fuse the horizon of text and the horizon of the interpreter. The horizon of the text can be understood by analysing its linguistic aspects and historical context, and by finding what he calls the "*Sinnesgem*äß" (meaningful sense) of the text. This meaningful sense is not a literal meaning, not "what the author said", but "what he wanted to say". It is the main message of the text. After discerning the horizon of the text, an interpreter is supposed to reflect about what the text means by re-contextualising and developing it for the contemporary situation in which her/his own horizon might be involved. This contextualization of the Qur'anic message has been expressed by many scholars of Islamic jurisprudence in the past, and by many Muslim thinkers in the contemporary era, even if they employ different terms. Fazlur Rahman, for example, proposes in his *Islam and Modernity* what he calls a "double movement" approach, in which the Qur'anic interpreter should analyse the Qur'anic text historically, so that he/she can grasp its *ratio legis* and then reinterpret it for contemporary needs.[50] Abdullah Saeed develops Rahman's approach by systemizing certain methodical strategies which he calls tools for the "contextualist approach".[51] Naṣr Ḥāmid Abū Zayd has also made a great contribution to this contextualization by proposing the importance of searching for both the *ma'nā* (historical

[50] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1984), p. 6.

[51] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006), p. 150; Abdullah Saeed and Ali Akbar, 'Contextualist Approaches and the Interpretation of the Qur'ān', *Religions*, vol. 12, no. 7 (2021), pp. 1–11.

meaning) of the Qur'an and its *maghẓā* significance.[52]

Unlike Shihab, who regardless of his critical views on some hermeneutical theories is somewhat optimistic with regard to the application of hermeneutics to the Qur'an, Muḥammad 'Imāra totally refuses that Western hermeneutics be applied to it. There are several arguments for this rejection. One of his reasons is that hermeneutics negates the divine nature of the scripture. In relation to this argument, 'Imāra points out that Western hermeneutics, which he calls "philosophical hermeneutics" (*al-hirmīnūṭīqā al-falsafīya*), is derived from and based on the philosophy of the Enlightenment, which is based on objectivist-materialistic realities. As a result, he emphasizes, sacred texts are seen as human texts, and must be understood accordingly. He rejects this by saying, for example:

> Indeed, along with this hermeneutics (i.e. philosophical hermeneutics) which 'humanizes' the religious text (i.e. sacred text) by separating it from Heaven (i.e. divine origin) and emptying it of religion and divinity, the religious hermeneutics (*al-hirmīnūṭīqā al-dīnīya*) interprets revelation, which constitutes the way of the sacred text, in terms of the religious idea (*ra'y al-dīn*). As philosophical hermeneutics (*al-hirmīnūṭīqā al-falsafīya*) puts the reader, his horizon, and the existence of the recipient in the place of the author, his horizon, his personality, and his intentions and meanings, religious hermeneutics (*al-hirmīnūṭīqā al-dīnīya*) puts – in terms of the religious interpretation – what is understood by the horizons of the reader and the recipient in the position of the divine revelation.[53]

According to 'Imāra's understanding, philosophical hermeneutics does not see revelation (*waḥy*) as what is revealed by God, but as what is revealed by the reader, or by his subjective reading, because it considers the death of God in the religious text like the death of the author in human texts.

'Imāra's understanding can be considered an exaggeration. Many hermeneutical scholars, especially those belonging to the objectivist-*cum*-subjectivist school, want to say that every text – either religious or secular – has its own context that is related to human matters – their worldviews,

---

[52] Abū Zayd, 'al-Manhaj al-Naf'ī fī al-Nusūṣ al-Dīnīya', *al-Hilāl* (1992), pp. 54–60..

[53] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, p. 28.

behaviours and attitudes – and therefore should be understood and interpreted by paying attention to the context. A scripture is considered to be seen as a response to what the human beings of its revelation believed and did. This idea does not always mean rejecting its divine origin. In addition, it was revealed or written in a human language, and accordingly, followed the linguistic rules of the language. To understand it, therefore, one should pay attention to how the language was used by people living at the time of its revelation or production.

With regard to the subjectivity of the reader/interpreter, of which 'Imāra has accused the scholars of hermeneutics, we can say that he is not totally right in this case. The fact is that many hermeneutical scholars, including Gadamer, point out that even though subjectivity cannot be abolished from the process of interpreting a text, it must be evaluated critically, so that it does not force the text to say whatever its interpreter wants.[54] In addition to the search for the meaning of a text, the interpreter, according to Gadamer and Gracia, has a right to develop and re-actualize its meaning for contemporary needs and particular places. This meaning development can be seen in Gadamer's theory of *Anwendung* ('application') and Gracia's idea of 'meaning function' and 'implicative function'.[55] These constitute 'subjective' sides of interpretation, but are still closely related to the (historical) meaning of the text.

In short, we can say that 'Imāra has simplified hermeneutics while saying that it is a merely 'subjectivist' way of interpreting a text. Another simplification is related to the idea of subjectivity. For him, all kinds of subjectivity are negative and always force the interpreted text to have a certain meaning that its interpreter wants. But according to hermeneutical theorists, subjectivity in a interpretation process can be accepted, if it can find out the significance of a text for contemporary needs and places and improve what is implied by the text under interpretation.

The question is, then: What factor has led 'Imāra to such a simplification and misunderstanding of hermeneutics? The answer could be that he has not had enough reference to hermeneutical works written by Western authoritative scholars. This can be seen from the fact that he

---

[54] Gadamer, *Wahrheit und Methode*, p. 367.

[55] Jorge J.E. Gracia, *A Theory of Textuality: The Logic and Epistemology* (Albany: SUNY Press, 1995), p. 154.

mentions in his book *Qirā'at al-Naṣṣ* only a few works on hermeneutics. In addition, it is very possible that he is trying to respond to contemporary Muslim scholars' ideas on the Qur'an and its interpretation. With regard to the negation of the divine nature of the Qur'an, of which he accuses hermeneutics, he responds to Naṣr Ḥāmid Abū Zayd who calls the Qur'an '*muntaj thaqāfī*' ('a cultural product'). By this term Abū Zayd actually means that it was not revealed in an empty situation, but in a certain cultural context in which the Arab people of the seventh century lived along with their particular traditions and cultures. These were, he argues, responded to by the Qur'an. However, it does not mean that it loses its divine origin. He says:

> God has chosen Prophet Mohammed to be His messenger to convey His message which is Islam. This message is essentially expressed in the Qur'an, which was not simply sent down as a book but was revealed orally in portions to the Prophet. This process of revealing, waḥy, is nothing but an act of communication, which naturally includes a speaker, which is God in this case, a recipient, which is Prophet Mohammed, a code of communication, which is Arabic, and a channel, which is the Holy Spirit.[56]

Clearly, Abū Zayd believes in the divine origin of the Qur'an. However, it should be understood and interpreted contextually, because it was revealed in the Arab context of the 7th century. The contextual interpretation that he proposes in his works is an attempt to grasp what he calls *ma'nā* (historical meaning) and *maghẓā* (significance). For this exegetical purpose, he argues that someone should take four contexts into consideration: (1) the socio-cultural context (*al-siyāq al-thaqāfī al-ijtimā'ī*), (2) the external context (*al-siyāq al-khārijī*), (3) the internal context (*al-siyāq al-dākhilī*) and (4) the linguistic context (*al-siyāq al-lughawī*).[57] By the term 'socio-cultural context' he means all epistemological sources that can make the linguistic communication possible, i.e. the Arab culture of the seventh century with all its conventions and traditions. The 'external context', which is linked to the cultural context on certain points, refers

[56] Naṣr Ḥāmid Abū Zayd, 'The Textuality of the Qur'an', presented at the Islam and Europe: in the Past and Present. An academic session (Wassenaar, 20 Sep 1996), p. 4.

[57] See Nasr Hamid Abu Zayd, *al-Naṣṣ al-Sulṭa, al-Ḥaqīqa* (Beirut: al-Markaz al-Thaqāfī al-'Arabī, 1995), p. 116; Johanna Pink, *Muslim Qur'anic Interpretation Today: Media, Genealogies and Interpretive Communities* (Sheffield, South Yorkshire: Equinox Publishing, 2018), pp. 133–4.

to the stages of communication between the 'speaker/transmitter' (*qā'il/mursil*) and the 'recipient' (*mutalaqqī/mustaqbil*), who determine the nature of the text and the source of interpretation, respectively. For this reason, Abū Zayd also speaks of the 'context of conversation' (*siyāq al-takhāṭub*), which does not refer solely to the history of the revelation of the Qur'an including occasions of revelation (*asbāb al-nuzūl*) and Meccan/Medinan periods of revelation, but also refers to how the Qur'anic text was formulated in relation to various respondents (*mukhāṭabūn*). By 'internal context' (*al-siyāq al-dākhilī*) Abū Zayd means the context within the Qur'an. By considering it, one can notice the peculiarity (*khuṣūṣiyya*) of the Qur'anic text. The text as a whole is not uniform, because the order of its verses or chapters differs from the order in which they were sent. By 'linguistic context' (*al-siyāq al-lughawī*) Abū Zayd understands not only linguistic phenomena, which were used by medieval interpreters, but also what he calls the 'tacitly implied meaning' (*al-dalāla al-maskūt 'anhā*) of a statement. The task of the interpreter is then to explain not only what certain verses say literally, but also what they implicitly mean.[58]

From all this it is evident that 'Imāra misunderstood Abū Zayd's thought. His accusation that Abū Zayd abolished the divine origin of the Qur'an is not supported by the available data. It is very possible that 'Imāra was influenced by some other Muslim scholars of al-Azhar University, who rejected Abū Zayd's ideas and even considered him apostate. Unlike 'Imāra, Shihab, who also responds to Abū Zayd's recognition of the Qur'an as 'cultural product', is a little bit more careful in saying that it is very possible that what he meant by this term is that the Qur'an was sent down to the Prophet Muḥammad in order to respond to certain aspects of the culture at that time.[59]

In relation to the subjectivity of interpretation, 'Imāra responds to what Ḥasan Ḥanafī says in his article *Qaḍāyā Islāmīya Mu'āṣira,* as quoted by him, as follows:

> The text does not speak. Its author died. All the reader or interpreter can do is to revive it anew, not in accordance with its (first) author, rather according to its interpreter. The interpreter is the second author who can be considered the real author, not the first author. So, the text is mute and

[58] Zayd, *al-Naṣṣ al-Sulṭa, al-Ḥaqīqa*, pp. 97–110.

[59] Shihab, *Kaidah Tafsir*, pp. 472–3.

> the interpreter is the one who makes it speak. ... In the interpretation there is no objective reality. There is also neither something right nor wrong. Rather, both are (ways of) reading. In fact, there are no criteria for the right and the wrong within the text. All readings constitute disseverance (*ijtizā'*) and resemble deception against the whole, because the whole is returned to its parts.[60]

In this case, 'Imāra is right when he concludes that Ḥasan Ḥanafī's hermeneutics is subjectivist in the sense that the interpreter has the right to produce a new meaning(s) of a text. However, this is not the only hermeneutical school. It is merely one of the existing hermeneutical schools, as I have mentioned. So, 'Imāra's statement: "Hermeneutics is knowledge based on the idea of the death of the author" is not totally right.

'Imāra's second reason for rejecting hermeneutics is that it creates what he calls *ansinat Allāh* ('humanization' of God) and *ansinat al-ghayb* ('humanization of the unseen). For him, hermeneutics 'humanizes' Allah. All of His essence (*dhāt*), attributes (*ṣifāt*) and deeds (*afʿāl*) are described by hermeneutical scholars in such a way that they are human. 'Imāra criticizes such description, because it negates His existence. With regard to this criticism, he again quotes Ḥasan Ḥanafī's statements as follows: "In fact, the theological sciences (*ilāhīyāt*) – even though a theory about God emerged in relation to His essence, attributes, and deeds – constitute a characterization of the perfect human being (*al-insān al-kāmil*) with regard to his essence, attributes, and deeds."[61] Another expression of Ḥasan Ḥanafī, which is also cited by 'Imāra in this regard, is as follows:

> The Divine Essence (*al-dhāt al-ilāhīya*) is the human essence in the most perfect form. Any proof that discloses the confirmation of the existence of God merely reveals a forged/spurious awareness. Therefore, thinking about God is an alienation in the sense that the natural position of the human being is to think about society. ... The conception of God, expressing that He is the perfect existence, is actually an expression of desire (*taʿbīr ʿan rughba*) and an inquiry of demand (*taḥqīq li-maṭlab*). It is not a determination of an existence on the outside. So the Essence of God is our essence driven to the highest level. God's absolute essence is

[60] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, p. 76.

[61] Ḥasan Ḥanafī, *Dirāsāt Islāmīya Muʿāṣira* (Beirut: Dār al-Tanwīr, 2002), p. 405; 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, p. 70.

> our essence pushed to the absolute.[62]

Looking at Ḥanafī's statements, 'Imāra points out that he denies the existence of God, and assumes that he is in this case influenced by Western hermeneutics. These two assumptions are subject to discussion. With regard to the first one, we can say that in order to understand Ḥanafī's main ideas, we have to put them in the context and situation to which he responded. It is very possible that he criticizes the concept of God that has been explained and handed down by Muslim theologians over time. According to him, their theoretical frameworks in this regard have not been practical and functional. They merely described the divine essence, attributes and deeds, and did not try to relate them to the life of human beings. He thinks that such a concept is not beneficial at all and will never be successful, because God exists beyond human awareness. In order to make Islamic theology functional, he reinterprets the divine concept by saying that God should be understood as "the human essence in the most perfect form". In other words, for him, our description of God is actually not God himself, because we are unable to know God exactly. Therefore, the approach to describing God should be changed in such a way that it becomes anthropological and then functional. According to Yudian Wahyudi, Ḥasan Ḥanafī tries to "transform Islamic traditional theology into revolutionary ideology".[63] In order to make Islamic theology more functional, in his work *Min al-'aqīda ilā al-thawra* Ḥasan Ḥanafī reinterprets all the divine attributes that are believed in the Islamic Sunni tradition. One of his functional interpretations can be seen in the following:

> Allah is the All-Mighty (*qādir*). This means that a human being wishes to be powerful and capable (of doing all things). So, the capability or power (*qudra*) is his highest ideal, uppermost goal, and supreme destination. However, he cannot be so powerful, considering the many obstacles, social situations in which he lives, and bearings in which he finds himself. So

---

[62] Ḥasan Ḥanafī, *Min al-'Aqīda ilā al-Thawra*, vol. 2 (Beirut: Dār al-Tanwīr, 1988), p. 639; 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, p. 71.

[63] Yudian Wahyudi, "The Slogan "Back to the Qur'ān and the Sunna": A Comparative Study of Responses of Ḥasan Ḥanafī, Muhammad "Ābid al-Jābirī, and Nurcholish Madjid"", PhD. Dissertation (Montreal: McGill University, 2002).

the (human) capability has its limits, from within or outside its nature.[64]

Ḥanafī is trying to make our belief in absolute divine power/capability functional for awakening human beings' awareness of their very limited capability and power due to many factors. In other words, Ḥanafī still believes in God's essence and attributes, but for him this belief should not stop at itself; it should be beneficial for human lives. This is also the case for all eschatological aspects of Islamic theology. All God's essence and attributes, as well as eschatological doctrines, are interpreted by Ḥanafī in 'functionalist' ways. Unfortunately, I cannot discuss this subject in more detail in this article, as its main purpose is to show that 'Imāra's accusation of Ḥanafī for *ansinat Allāh* ('humanisation of God') is not right, and that he misunderstood Ḥanafī's main message and idea on this point.

'Imāra's third and last argument for rejecting hermeneutics is that it creates what he calls "*ta'lih al-'aql* (deification of intellect), or makes the intellect absolute.[65] This is mentioned when he responds to Ḥanafī's idea that the intellect is able to comprehend what is good (*ḥasan*) and what is bad (*qabīḥ*). Ḥanafī' says, "The intellect (*'aql*) does not need any help. There is nothing rival to it. It can judge that something is good or bad, and comprehend good and bad qualities in things, as the sense is capable of understanding (*idrāk*), observing (*mushāhada*) and experimentation (*tajrīb*). It is possible to know ethics through innate capacity (*fiṭra*)."[66] 'Imāra's argument is not strong enough, and is easy to counter, for two reasons. The first is that no hermeneutical scholar claims that human intellect is absolute. Rather, they say that human reasoning is very significant in the process of understanding. However, for them, the human mind is influenced by many factors that Gadamer calls "effective history", i.e. knowledge, traditions, cultures and life experiences. It creates a human horizon, through which one has pre-understanding and according to which one is able to understand a thing or a text. Therefore, the way someone understands is relative and, of course, not absolute. The second reason is that Ḥanafī's opinion about the intellect's capability

[64] Ḥanafī, *Min al-'Aqīda ilā al-Thawra*, 2: 590.

[65] 'Imāra, *Qirā'at al-Naṣṣ al-Dīnī bayna*, p. 73.

[66] Ḥasan Ḥanafī, *Min al-'Aqīda ilā al-Thawra*, vol. 4 (Beirut: Dār al-Tanwīr, 1988), p. 848.

of recognising ethical qualities is not directly due to hermeneutics, but rather agrees with the Mu'tazilite creed regarding intellectual capacity.

G. The Impact of the Debate in the Indonesian Context

The debate between M. Quraish Shihab and M. 'Imāra on whether the western hermeneutics can be applied to the interpretation of the Qur'an seems to have impact on the discourse about this subject among Indonesian scholars. 'Imāra's rejection of it has been agreed upon by some of them. Adian Husaini, for example, rejects the western hermeneutics because it is derived from the Christian exegetical tradition. For him, its application to the Qur'an is not appropriate because the Qur'an is not the same as the Bible in terms of their revelation: the Bible is believed by Christians to be inspired by God, whereas the Qur'an was revealed to the Prophet Muhammad *verbatim* (word by word).[67] This is one of Adian Husaini's arguments for his rejection of it. This argument is not strong enough for, regardless of their different ways of revelation, both the Qur'an and the Bible as objects of interpretation represent a linguistic phenomenon, meaning that every body can read and interpret their linguistic structures and forms.

Adian Husaini's other argument for the rejection of the hermeneutics is that the hermeneutics might lead to (1) the idea of exegetical relativisme, (2) severe criticims of classical Muslim scholars, and (3) the deconstruction of the concept of Qur'anic revelation.[68] With regard to the exegetical relativism in which interpreter might interpret the Qur'an according to his/her subjectivity Husaini seems to echo 'Imāra who says, "Hermeneutics is knowledge based on the idea of the death of the author." As mentioned before, this idea is not right, because not all hermeneutical schools are subjectivist. Gadamer's and Gracia's hermeneutics belong to the objectivist-cum-subjectivist school. In realtion to the second impact, i.e. severe criticism, we can say that that the critical tradition has been done by many scholars from the past until now. Abū Ḥāmid al-Ghazālī, for example, criticises in his *Tahāfut al-Falāsifa* such Muslim philosophers as al-Farābī and Ibn Sīnā. On the other hand, Ibn

[67] For more details, see Adian Husaini and Abdurrahman Al Baghdadi, *Hermeneutika dan Tafsir Al-Qur'an* (Jakarta: Gema Insani Press, 2007), pp. 1–16.

[68] *Ibid.*, pp. 17–41.

Rushd criticises in his *Tahāfut al-Tahāfut* al-Ghazālī's thoughts. So, it is acceptable that those who agree with hermeneutics, such as Naṣr Ḥāmid Abū Zayd, do not agree with classical scholars in some cases. The third negative impact of hermeneutics that Adian Husaini mentions, i.e. deconstruction of the concept of Qur'anic revelation, is also not clear. It is because hermeneutics has nothing to do with whether a certain text is revelation or not. Rather, it concerns with how to understand it by means of certain methods. His accusition of Naṣr Ḥāmid Abū Zayd for stating that the Qur'an was produced by the Prophet Muhammad is not right. If we read Abū Zayd's works carefully, we will find that he believes that th Qur'an was revealed by Allah to the Prophet in order for the first time to respond situations in which he faced at that time. So, in this case Adian Husaini like 'Imāra misunderstood what Abū Zayd really meant with his term *muntaj thaqāfī* ('cultural product') for the Qur'an.

In relation to the development of hermeneutical approach to the Qur'an, it can be stated that those who are interested in it have been trying to apply it. M. Quraish Shihab interprets Qur'anic verses on *shūrā* ('consultation'). Taking linguistic aspects and historical context of the verses, he contextualises them by saying that democracy that acknowledges human equity, individual responsibility and law enforcement is in accordance with the Qur'anic *shūrā,* and, therefore, Muslims should practice it today.[69]

Another scholar who are concerned with the application of hermeneutical approach is Yudian Wahyudi. He interprets Q.S. al-Baqara (2): 30-38, using a 'symbolic' method, meaning that he tries to grasp inner meaning of the verses in oder to be relevant for current situation. The word *khalīfa* (God's vicegerent) that refers to Adam in Q.S. 2:30 is interpreted by him as 'everybody who has profession in a certain field'. So, he relates it to "natural, human, material, concrete-practical-operational dimensions".[70] Another symbolic interpretation that he proposes can be seen in his interpretation of Q.S. 2:31. For him, the divine order given

---

[69] For detailed information, see Shihab, *Membumikan Al-Quran Jilid 2*, pp. 399–406.

[70] See M. Djidin and Sahiron Syamsuddin, 'Indonesian Interpretation of the Qur'an on Khilāfah: The Case of Quraish Shihab and Yudian Wahyudi on Qur'an, 2: 30-38', *Al-Jami'ah: Journal of Islamic Studies*, vol. 57, no. 1 (2019), p. 151.

to Adam to present *asmā'* ('names') to the angles can be understood as something like 'fit and proper test' for someone who wants to be a *khalīfa* (leader or professional in every field).[71]

The development of hermeneutical approach among Indonesian Muslim scholars can be seen also in Sahiron Syamsuddin's interpretation of some Qur'anic verses. In his book *Hermeneutika dan Pengembangan Ulumul Qur'an*, he interprets, for example, Qur'an, 22: 30-40 that literally talks about the permission of warfare given to the Prophet Muhammad and his Companions, using what he calls '*ma'nā-cum-maghzā* approach' in which he looks for the original meaning (*ma'nā*) of the verses and their significance (*maghzā*). He concludes that the main message of the verses is not war itself, but consists of (1) "the abolishment of *zulm* (oppression; unjust action), (2) the establishment of religious pluralism, and (3) peace."[72] The above examples can show us that the hermeneutical approach has been used by Indonesian Muslim scholars in the current period.

H. Concluding Remarks

Looking at the above mentioned discussions, it can be concluded, as follows. First, Shihab and 'Imāra define hermeneutics in different ways. The former means by hermeneutics a set of interpretative methods. The latter, on the other hand, means by it a certain interpretative practice based on the assumptions of (1) the death of the author, (2) the total right of meaning production for the reader, (3) the relativity of interpretative truth, and (4) the sameness of all texts. Both definitions can be seen as too partial, because hermeneutics actually is not just a set of interpretative methods and activities, but consists of four aspects: the practice of interpretation, a set of interpretative methods, philosophical hermeneutics, and hermeneutical philosophy. Second, in terms of their descriptions of the hermeneutical theories proposed by Western scholars, 'Imāra explores only the thought of Paul Ricoeur, whom he accuses of

[71] *Ibid.*, p. 156.

[72] For detailed information, see Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, pp. 163–78; Sahiron Syamsuddin, 'Peaceful Message beyond the Permission of Warfare (Jihad): An Interpretation of Q. 22:39-40', in *(un)Common Sounds: Songs of Peace and Reconciliation among Muslims and Christians*, Illustrated edition edition, ed. by Roberta R. King and Sooi Ling Tan (Eugene, Oregon: Cascade Books, 2014), pp. 104–16.

propagating the idea of the death of the author, implying that every interpreter has the right to interpret a text and to produce its meaning according to his/her own subjective interests by ignoring its authorial intention. In this case, 'Imāra misunderstands Ricoeur's hermeneutics. In addition, he reduces hermeneutics to just the subjectivist school. In fact there are other schools, namely the objectivist/romanticist one and objectivist-*cum*-subjectivist one. Meanwhile, Shihab explores in detail Schleiermacher's and Gadamer's hermeneutical theories. In this case, he appreciates Schleiermacher's grammatical hermeneutics and says it can be applied to the interpretation of the Qur'an. With regard to his psychological hermeneutics, Shihab points out that it must be adapted to the divine nature of the Qur'an. Gadamer's hermeneutics is included by Shihab in the subjectivist school that ignores the importance of the original meaning of the text under interpretation. In this regard, Shihab's judgment is not right. Gadamer's hermeneutics should be seen as part of the objectivist-*cum*-subjectivist school, especially when he proposes what he calls the 'fusion of horizons' (i.e. the horizon of the text and that of the interpreter). Third, according to Shihab some hermeneutical theories can be applied to the Qur'an, and can even broaden the insights of the interpreter, whereas 'Imāra rejects them totally for several reasons that can be considered weak. Fourth and finally, both are involved in discussing Western hermeneutics for the purpose of responding to some Muslim scholars who have introduced it, especially Ḥasan Ḥanafī and Naṣr Ḥāmid Abū Zayd. However, 'Imāra's criticism of these thinkers is not strong enough, and even represents a misunderstanding of their thoughts. Fourth, the ideas proposed by Shihab and 'Imāra have a certain impact on the discourse on the subject among Muslim scholars in Indonesia. Some scholars, like Adian Husaini, agree with 'Imāra in terms of the rejection of the Western hermeneutics and some agree with Shihab who has a moderate 'selective' attitude towards it, and have even applied some 'proper' hermeneutical approaches to the interpretation of several Qur'anic verses.

BIBLIOGRAPHY

Abū Zayd, 'al-Manhaj al-Naf'ī fī al-Nusūṣ al-Dīnīya', *al-Hilāl*, 1992.

Bāra, 'Abd al-Ghanī, *al-Hirmīnūṭīqā wa al-Falsafa*, Aljazair: Arab Scientific Publishers, 2008.

'Biografi M. Quraish Shihab', *TAFSIR AL-MISHBAH - M. Quraish Shihab*, 27 Dec 2010, https://tafsiralmishbah.wordpress.com/biografi-m-quraish-shihab/, accessed 1 Feb 2017.

Djidin, M. and Sahiron Syamsuddin, 'Indonesian Interpretation of the Qur'an on Khilāfah: The Case of Quraish Shihab and Yudian Wahyudi on Qur'an, 2: 30-38', *Al-Jami'ah: Journal of Islamic Studies*, vol. 57, no. 1, 2019, pp. 143–66 [https://doi.org/10.14421/ajis.2019.571.143-166].

Gadamer, Hans-Georg, *Wahrheit und Methode: Grundzüge Einer Philosophischen Hermeneutik*, Tübingen: Mohr Siebeck, 1990.

----, *The Gadamer Reader: A Bouquet of the Later Writings*, ed. by Richard E. Palmer, Illinois: Northwestern University Press, 2007.

Gracia, Jorge J.E., *A Theory of Textuality: The Logic and Epistemology*, Albany: SUNY Press, 1995.

Ḥanafī, Ḥasan, *Min al-'Aqīda ilā al-Thawra*, vol. 2, Beirut: Dār al-Tanwīr, 1988.

----, *Min al-'Aqīda ilā al-Thawra*, vol. 4, Beirut: Dār al-Tanwīr, 1988.

----, *Dirāsāt Islāmīya Mu'āṣira*, Beirut: Dār al-Tanwīr, 2002.

'Home', *Muhammad Quraish Shihab Official Website*, http://quraishshihab.com/, accessed 30 Jan 2017.

Husaini, Adian and Abdurrahman Al Baghdadi, *Hermeneutika dan Tafsir Al-Qur'an*, Jakarta: Gema Insani Press, 2007.

'Imāra, Muḥammad, *al-Gharb wa-al-Islām: Ayna al-Khaṭa'? wa-Ayna al-Ṣawāb??*, Cairo: Maktabat al-Shuruq al-Dawliyah, 2004.

----, *al-Islām wa al-Gharb*, Jiza: Markaz al-I'lām al- 'Arabī, 2006.

----, *Radd Iftirā'āt al-Jābirī*, Cairo: Dār al-Salām, 2011.

----, *Qirā'at al-Naṣṣ al-Dīnī bayna al-Ta'wīl al-Gharbī wa al-Ta'wīl al-Islāmī*, Cairo: Maktabat al-Shurūq al-Duwalīya, 2012.

Jung, Matthias, *Hermeneutik zur Einführung*, Hamburg: Junius, 2001.

Mårtensson, Ulrika, 'Through the Lens of Modern Hermeneutics: Authorial Intention in al-Ṭabarī's and al-Ghazālī's Interpretations of Q. 24:35', *Journal of Qur'anic Studies*, vol. 11, no. 2, 2009, pp. 20–48 [https://doi.org/10.3366/jqs.2009.0003].

Muṣṭafā, 'Ādil, *Fahm al-Fahm: Madkhal ilā al-Hirminūṭīqā*, Cairo: Ru'ya, 2007.

Osborne, Grant R., *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, Illinois: InterVarsity Press, 2010.

Pink, Johanna, *Muslim Qur'anic Interpretation Today: Media, Genealogies and Interpretive Communities*, Sheffield, South Yorkshire: Equinox Publishing, 2018.

Rahman, Fazlur, *Islam and Modernity: Transformation of an Intellectual Tradition*, Chicago: University of Chicago Press, 1984.

Ricoeur, Paul, *Freud and Philosophy: An Essay on Interpretation*, New Haven: Yale University Press, 1970.

----, *Interpretation Theory: Discourse and the Surplus of Meaning*, Texas: TCU Press, 1976.

Saeed, Abdullah, *Interpreting the Qur'an: Towards a Contemporary Approach*, London: Routledge, 2006.

Saeed, Abdullah and Ali Akbar, 'Contextualist Approaches and the Interpretation of the Qur'ān', *Religions*, vol. 12, no. 7, 2021, p. 527 [https://doi.org/10.3390/rel12070527].

Ṣāliḥ, 'Abd al-Qādir Muḥammad, *al-Tafsīr wa-l-Mufassirūn*, Beirut: Dār al-Ma'rifah, 2003.

Schleiermacher, Friedrich, *Hermeneutics and Criticism: And Other Writings*, trans. by Andrew Bowie, Cambridge: Cambridge University Press, 1998.

al-Shāṭibī, Ibrāhīm ibn Mūsā Abū Isḥāq, *al-Muwāfaqāt fī Uṣūl al-Sharī'a*, Beirut: Dar Al-Kutub al-Ilmiya, 2004.

Shihab, M. Quraish, *Tafsir al-Misbah*, Jakarta: Lentera Hati, 2000.

----, *Membumikan Al-Qur'an*, Bandung: Mizan, 2002.

----, *Membumikan Al-Quran Jilid 2*, Bandung: Mizan, 2011.

----, *Kaidah Tafsir*, Bandung: Lentera Hati, 2019.

Syamsuddin, Sahiron, 'In Search of the Integration of Hermeneutics and 'Ulum al-Qur'an', in *Muslim Christian Relations Observed: Comparative Studies from Indonesia and the Netherlands*, ed. by Volker Küster and Robert Setio, Leipzig: Evang. Verlag-Anst., 2014.

----, 'Peaceful Message beyond the Permission of Warfare (Jihad): An Interpretation of Q. 22:39-40', in *(un)Common Sounds: Songs of Peace and Reconciliation among Muslims and Christians*, Illustrated edition, ed. by Roberta R. King and Sooi Ling Tan, Eugene, Oregon: Cascade Books, 2014.

----, *Hermeneutika dan Pengembangan Ulumul Qur'an*, Yogyakarta: Nawesea and Baitul Hikmah Press, 2017.

Thiselton, Anthony C., *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*, Grand Rapids, Michigan: Zondervan Academic, 1992.

Vanhoozer, Kevin J., *Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge*, Grand Rapids, Michigan: Zondervan Academic, 2009.

Vedder, Ben, *Was ist Hermeneutik?: ein Weg von der Textdeutung zur Interpretation der Wirklichkeit*, Stuttgart: W. Kohlhammer, 2000.

Vishanoff, David R., *The Formation of Islamic Hermeneutics: How Sunni Legal Theorists Imagined a Revealed Law*, New Haven: American Oriental Society, 2011.

Wafat al Mufakir al'Iislamii Muhammad 'Imāra.. wahadhih wasiatuh, 29 Feb 2020, https://www.almasryalyoum.com/news/details/1475981, accessed 27 Aug 2021.

Wahyudi, Yudian, "The Slogan "Back to the Qur'ān and the Sunna": A Comparative Study of Responses of Ḥasan Ḥanafī, Muhammad "Ābid al-Jābirī, and Nurcholish Madjid"', PhD. Dissertation, Montreal: McGill University, 2002.

Zayd, Nasr Hamid Abu, *al-Naṣṣ al-Sulṭa, al-Ḥaqīqa*, Beirut: al-Markaz al-Thaqāfī al-'Arabī, 1995.

----, 'The Textuality of the Qur'an', presented at the Islam and Europe: in the Past and Present. An academic session, Wassenaar, 20 Sep 1996.

الإدارة العالية الجمعية
N U
نهضة وعلم
١٣٤٤
1926

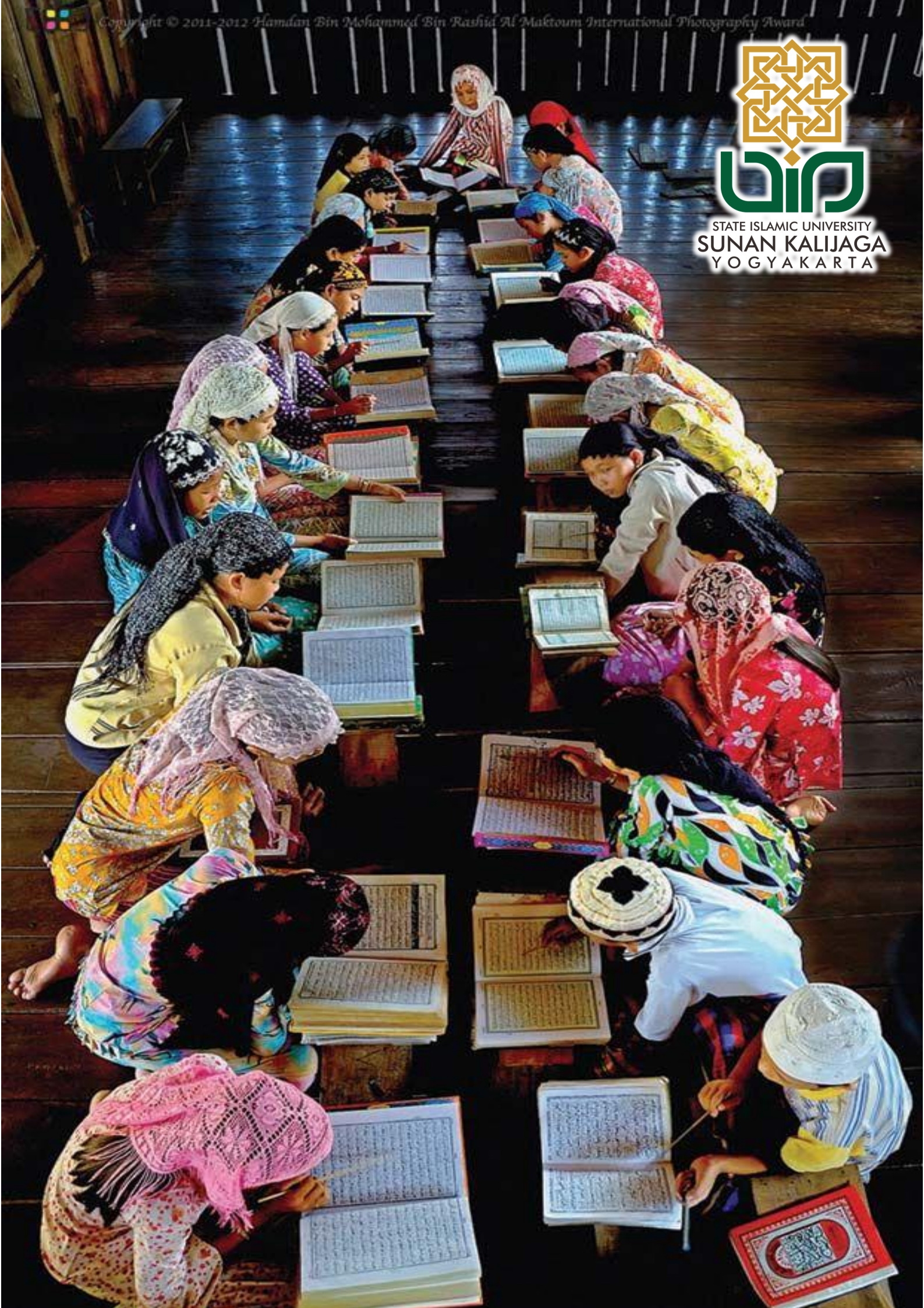
Program Studi Magister Ilmu Al-Qur'an dan Tafsir
Fakultas Ushuluddin dan Pemikiran Islam
UIN Sunan Kalijaga Yogyakarta

Follow us

@iatmagister.uinsuka Iat Magister Uin Suka
iatmagister.uin-suka.ac.id Magister IAT Sunan Kalijaga

©2022

Copyright © 2011-2012 Hamdan Bin Mohammed Bin Rashid Al Maktoum International Photography Award



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA